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MENNONITE

YEAR BOOK

AND ALMANAC

FOR THE YEAR OF OUR LORD

1925

MENNONITE BOOK CONCERN,

Berne, Indiana

The Germantown Church

The little church in Germantown is an ancient landmark, if that adjective can indeed be applied to anything in such a comparatively new country as America. It marks the place of the first permanent Mennonite settlement on this side of the Atlantic. The church with the cemetery which almost surrounds it on three sides, occupies a part of one of the original plots of ground surveyed for and assigned by lot to the families that formed the settlement in October, 1683.

For over a century and a half the present building has continued to be the church home of a Mennonite body which dates its organization from the early years of the settlement,

probably from about the year 1700. Here then we have the oldest Mennonite congregation not only of Pennsylvania, but of America. Smith in his history, "The Mennonites in America," says: Germantown was the religious cradle of German America. Here was organized not only the first Mennonite church in this country, but also the first Dunkard, the first German Reformed, the first German Lutheran, the first Moravian, and one of the earliest Methodist congregations.

The membership of the congregation was at no time large. After the first few decades the current of migration began to set toward the country districts. Especially was this true of the immigrating Mennonites, who were mostly farmers, in distinction from the first group who were weavers and artisans in other lines. Thus the country congregations grew while in Germantown the membership dwindled. When in later years the current turned from the country toward the cities, the incoming Mennonites, with an eye to business, gave Germantown the go-by in favor of the larger and more rapidly growing city, still several miles to the southeast.

The time came when the Germantown flock had no minister of its own, and had to be served by visiting ministers from the country churches. By the year 1876 this supply service had become so intermittent that the few remaining members, feeling themselves neglected, appealed to the Eastern District Conference for more regular spiritual ministry. The appeal met with response and the congregation was taken into the fellowship of the conference. While it is thus not one of the congregations of longest standing in the conference, yet the conference takes pride in having in its membership the pioneer Mennonite congregation of America.

In October, 1923, the 240th anniversary of the coming of those first Mennonite pilgrims was celebrated with a series of festive gatherings, which proved very encouraging to the little band that is keeping the gospel fires burning on the old hearth. It was suggested then that similar celebrations should be held at stated intervals, perhaps annually.

More to be desired even than such occasion-

(Continued on Page 9)

CALENDAR EXPLANATIONS AND NOTICES

ECLIPSES FOR THE YEAR 1925

In the year 1925 there will be four eclipses—two of the sun and two of the moon.

The First is a Total Eclipse of the Sun—Jan. 24. The path of the total eclipse is less than two hundred miles broad and begins in Manitoba Province, Canada, passes eastward over Ontario, crosses New York state, portions of Pennsylvania, New Jersey and Connecticut and ends far out in the Atlantic Ocean. Elsewhere in the states as a partial eclipse.

Eastern Standard Time

Eclipse begins .....Jan. 24, 7:43 a. m. Central, apparent noon, ...Jan. 24, 9:58 a. m.
Central eclipse begins.....Jan. 24, 8:54 a. m. Central eclipse ends .....Jan. 24, 10:47 a. m.
Eclipse ends .....Jan. 24, 11:57 a. m.

The Second is a Partial Eclipse of the Moon. Feb. 8. The beginning is visible over the western part of the Pacific Ocean, North America, the Atlantic Ocean, Europe, Africa, Asia, the Indian Ocean and Australia.

Eastern Standard Time

Moon enters Umbra .....Feb. 8, 3:10 p. m. Middle of eclipse .....Feb. 8, 4:44 p. m.
[redacted] Moon leaves Umbra .....Feb. 8, 6:17 p. m.

The Third is an Annular Eclipse of the Sun. July 20. Invisible here. Generally visible over South Pacific Ocean, New Zealand, eastern Australia and the Antarctic regions.

The Fourth is a Partial Eclipse of the Moon. August 4. Invisible. Visible to Australia, the Pacific Ocean, eastern portion of Asia, the Indian Ocean and western portions of North and South America.

MOVABLE FESTIVALS

Shrove Tuesday	Feb. 24
Ash Wednesday	Feb. 25
Good Friday	April 10
Easter Sunday	April 12
Ascension Day	May 21
Whitsuntide	May 31
Trinity Sunday	June 7
Corpus Christi	June 11
First Sunday in Advent	November 29

CHRONOLOGICAL CYCLES

Dominical Letter	D
Epact	5
Lunar Cycle or Golden Number	7
Solar Cycle	2
Roman Indiction	8
Julian Period	6638

The Ember Days

1	March 4	3	September 16
2	June 3	4	December 16

In the Jewish Era the Year 5686 commences at sunset, September 18.
In the Mohammedan Era the Year 1344 begins at sunset, July 21.

Mars is called the ruling planet this year.

THE FOUR SEASONS OR CARDINAL POINTS

Spring Begins—Sun enters Aries March 20th, at 2:15 p. m.
Summer Begins—Sun enters Cancer June 21st, at 5:52 p. m.
Autumn Begins—Sun enters Libra September 23rd, 8:48 a. m.
Winter Begins—Sun enters Capricornus December 22nd, 3:39 a. m.

☛ The calculations in this Almanac are made to Solar or Apparent time.

Dale Enterprise,
Rockingham County, Virginia.

L. J. HEATWOLE,
Calculator.

1st Month JANUARY *31 Days*

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course		Sun rise h.m.	Sun sets h.m.
1	Thur	The Children's Praise. Matt. 21:12-17.	**Believer in,**	Acts 11:26	7 23	4 37
2	Fri	The Prophecy. Zech. 9:9-13.	**Disciple of**	Acts 5:14	7 23	4 37
3	Sat	The New City. Rev. 21:1-7.	**Christ.**	1 Tim. 4:12	7 23	4 37
1		**Christ's Triumphal Entry.** Luke 19:29-44. GOLDEN TEXT—Luke 19:38.	1st Sunday after New-year's.		**Day's Length 9 Hrs., 14 Min.**	
4	**Sun**	In the Name of the Lord. Psalm 118:21-29.		Luke 9:23-27	7 22	4 38
5	Mon	The Last Judgment. Matt. 25:31-46.		Luke 9:57-62	7 22	4 38
6	Tues	The Basis of Divine Judgment. Rom. 2:6-16.	**Conditions of**	Luke 14:25-33	7 21	4 39
7	Wed	Judgment by the Son. John 5:21-29.	**Discipleship.**	Eph. 6:6; 1 Pet. 4:1, 2	7 21	4 40
8	Thur	The Certainty of Judgment. Acts 17:24-31.		1 Jno. 2:12-17; Heb. 10:5-7	7 20	4 40
9	Fri	Awaiting Judgment with Courage. 2 Cor. 5:5-10.		Matt. 4:18-22	7 20	4 40
10	Sat	Examples of Judgment. Jude 11-22.		Matt. 19:16-21	7 19	4 41
2		**The Last Judgment.** Matthew 25:31-46. GOLDEN TEXT—Matt. 25:40.	1st Sunday after Epiphany.		**Day's Length 9 Hrs., 22 Min.**	
11	**Sun**	The Whole Duty of Man. Eccl. 12:1-8, 13, 14.	**Christian a fol-**	John 10:22-28.	7 19	4 41
12	Mon	The Lord's Supper. Luke 22:14-23.	**lower of Jesus.**	John 14:25-31	7 18	4 42
13	Tues	The First Passover. Exodus 12:21-28.	**In loving God.**	John 17:24-26	7 18	4 42
14	Wed	The True Bread. John 6:30-35.	**In loving**	John 17:1-26	7 17	4 43
15	Thur	The Bread of Life. John 6:48-58.	**others.**	John 15:9-12; 11:5, 35, 36	7 16	4 44
16	Fri	Sanctity of the Lord's Table. 1 Cor. 11:23-29.	**In helping**	Matt. 9:35-38	7 15	4 45
17	Sat	A Purified People. Rev. 7:13-17.	**needy.**	Mk. 1:40-42; Matt. 15:32-39	7 14	4 46
3		**The Lord's Supper.** Luke 22:7-30. GOLDEN TEXT—Luke 22:19.	2nd Sunday after Epiphany.		**Day's Length 9 Hrs., 32 Min.**	
18	**Sun**	The Satisfying Portion. Psalm 22:22-28.	**In seeking**	Matt. 20:29-34; Lk. 10:30-37	7 13	4 47
19	Mon	Jesus Comforts His Disciples. John 14:1-17.	**others. Bear-**	John 1:35-46	7 12	4 48
20	Tues	Comfort for the Needy. Matt. 11:25-30.	**ing Testimony.**	John 4:4-30.	7 12	4 48
21	Wed	Comfort for the Sorrowing. John 11:18-26.	**Hear and Do.**	Acts 4:5-22; Jno. 17:26	7 11	4 49
22	Thur	Comfort in Trouble. Acts 27:21-25.	**Brotherly love.**	Jas. 1:22-25	7 10	4 50
23	Fri	A Comforting Brother. 2 Cor. 7:2-7.	**Good Works.**	Jas. 2:1-9	7 09	4 51
24	Sat	The God of Comfort. 2 Cor. 1:1-7.		Jas. 2:14-26	7 08	4 52
4		**Jesus Comforts His Disciples.** John 14:1-31. GOLDEN TEXT—John 14:6.	3rd Sunday after Epiphany.		**Day's Length 9 Hrs., 44 Min.**	
25	**Sun**	Comforted through Salvation. Psalm 20:1-9.	**Control tongue.**	Jas. 3:1-18	7 07	4 53
26	Mon	The Vine and the Branches. John 15:1-11.	**Hear Call.**	Acts 9:1-25	7 06	4 54
27	Tues	Known by our Fruit. Matt. 7:15-20.	**Friend of**	Jno. 15:14-17; Jas. 4:1-10	7 05	4 55
28	Wed	Abiding by Love. 1 John 2:1-11.	**Christ.**	Luke 18:1-8.	7 04	4 56
29	Thur	Abiding and Asking. 1 John 3:13-24.	**Prayer life.**	John 17	7 03	4 57
30	Fri	The Great Helper. Rom. 8:24-28.	**Strength.**	Eph. 6:10-20.	7 02	4 58
31	Sat	Fruits of the Spirit. Gal. 5:22-26	**Compensation.**	Eccl. 11:1-8; Rom. 8:31-39	7 01	4 59

MOON PHASES

		Eastern States	Central States	Western States
First Quarter	1st	6:27 p. m.	5:47 p. m.	5:07 p. m.
Full Moon	9th	9:59 p. m.	9:19 p. m.	8:39 p. m.
Last Quarter	17th	6:45 p. m.	6:05 p. m.	5:25 p. m.
New Moon	24th	9:57 a. m.	9:17 a. m.	8:37 a. m.
First Quarter	31st	11:45 a. m.	11:05 a. m.	10:25 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. How Can We Develop the Spirit of Friendliness? Prov. 18:24; 27:6, 9, 10; I Sam. 18:1-4. (Consecration meeting.)
11. How to Read the Bible Helpfully. Ps. 19:7-14; Matt. 7:24-29.
18. Friendliness as Expressed Through Medical Missions. Acts 14:8-18; Matt. 4:23, 24.
25. Our Society's Part in Our Denominational Program. Rom. 12:3-13. (Denominational Day. Beginning Christian Endeavor Week.)

WHAT IT MEANS TO BE A CHRISTIAN

We read in the eleventh chapter of Acts, verse 26, that the believers in Christ, followers of, Disciples of Christ "were called Christians first in Antioch". Clearly then, in the early days, the term "Christians" was applied to those who were the followers of Christ. The term was possibly applied to them in a rather derisive manner, yet it distinguished them clearly from others who were not of the same persuasion of faith in Christ.

The term is, we believe, applied popularly somewhat more loosely at times in our day, including under the term "Christian", all who make a profession of belief in Christ, whether that belief be a saving faith in Him or not. As we are thinking of the term "Christian" in this study, we think of it as meaning one who is not merely a professor of faith in Christ, but who in a real sense is a follower of Christ.

I. To be a Christian means then to be a disciple of Christ, to believe in His teachings, to be a pupil of His, a learner from Him. It means a readiness to meet the conditions of discipleship namely, self-denial, cross-bearing and following Christ. He, while on earth, was ever ready to deny self, that is, think of others first. He was ready to bear His cross even though it meant the cruelties, shame and humiliation of Calvary. He was prepared to follow the wishes and leading of His Father.

It means a surrendered will, the most difficult of all surrenders that we shall need to make, and a life dominated by the spirit of Christ. Christ's will first, self-will second. It will mean a dedicated will even as Christ's was dedicated to His Father's wise wishes. Will and life dedicated to living consistently with the professions we make as avowed Christians. It means a useful will and life, useful in service for God and man. So Christ's will and life were surrendered, dedicated and useful while He lived here.

II. Being a Follower of Christ. It means that we shall be a follower of Christ and not afar off but a near at hand follower. We have no right to the claim of being a Christian unless we do truly follow the One whose name we take upon ourselves. We need to listen to His teachings and apply them to our lives each day.

Follow Christ in loving God first of all. Christ recognized God as His Father as the one to whom He should be subject. We need to thus recognize God's will, authority, his claim on us. We can not be a Christian unless we do this. This thought was ever uppermost in the mind of Christ, so should it be in ours.

No less than Christ loved God did He love his fellowmen. We shall need to follow Him in this also. Naturally we are prone to love self above others. We can not be a follower of Christ so long as we do not love fellowmen truly. Christ loved others in His service for them. "He went about doing good." His whole life here was a service for others in every way and manner imaginable and His greatest service was rendered in His dying on the cross. He served others in intercession for them. We as Christians need to follow Him in this. If we can not heartily intercede for others, our Christianity is not of the really true stamp.

Follow Christ in our prayer life. He prayed often, earnestly, sincerely. He felt the need of prayer, felt its efficacy, delighted in seeking the Father in prayer. Christ, when heavily burdened in heart, when He had a large problem to solve, when He needed special strength for His work, sought the help of God in prayer. Sometimes He retired into solitude, again amidst the crowd He and God met in prayer. We need to follow in this. We need to feel the urgent need for prayer, to feel a keen delight in thus meeting with God in communion. Being a Christian means a fostering, a developing of our prayer-life as did Christ while on earth.

It means following Christ in the bearing of testimony for Him as He did for His Father. Christ was always faithful in this, so shall we be witnessing for Him in word, act and life. The early disciples did this faithfully and earnestly, so shall we. If we fail in this our Christianity is weak indeed, in fact we can not be Christians unless we bear testimony for Christ. Our life as a Christian, is of itself an open testimony for Christ.

It means also that we follow Christ in being obedient to God. He was obedient even unto death, while we so frequently are not ready to be obedient in even small things. We prefer our own will. The Christian must be obedient to God. He must be one who hears and then does as he hears from God and His Word. Being a Christian is not merely profession, that is easy. It is far more, it is doing, being obedient to that which we hear and know. It is a life of good works rather than good professions. In this we need to follow Christ.

III. Recognize Christ's Call. Being a Christian means that we recognize the fact that Christ is calling us to service for Him. So long as we do not hear this call, nor recognize it as coming to us, we can not be Christians. It means recognize His call to discipleship, to stewardship. Christ definitely calls us to stewardship of our possessions, our abilities, talents, opportunities. These are given into our care and keeping for the time being while we are here on earth. We need to recognize Him as Son of God, Savior. Redeemer of man through the Atonement on Calvary.

IV. Enjoy Rewards. While being a Christian means the meeting of obligations, it also means the rightful enjoyment of the rewards that God has provided. Christ received His rewards, so shall we. It means being a friend of Christ. What greater reward can there be for one than being a friend of Christ and He being our Friend. Read John 15:14-17. Christ who

(Continued on Page 11)

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
5		**The Vine and the Branches.** John 15:1-27 GOLDEN TEXT—John 15:5.	4th Sunday after Epiphany.	**Day's Length. 9 Hrs., 58 Min.**	
1	**Sun**	Purity through the Word. Psalm 119:9-16	Romans 12:1-5	7 00	5 00
2	Mon	Christ's Intercessory Prayer. John 17:1-13.	Romans 12:6-9	6 59	5 01
3	Tues	Intercession of Abraham. Gen. 18:23-33.	Romans 12:10-15	6 58	5 02
4	Wed	Intercession of Moses. Exodus 32:30-34.	Romans 12:16-21	6 57	5 03
5	Thur	Intercession of Samuel. 1 Sam. 12:19-25.	1 Cor. 12:4-10	6 55	5 05
6	Fri	Intercession of Asa. 2 Chron. 14:9-12.	1 Cor. 12:11-17	6 54	5 06
7	Sat	Intercession of the Church. Acts 12:1-11.	1 Cor. 12:18-26	6 53	5 07
6		**Christ's Intercessory Prayer.** John 17:1-26. GOLDEN TEXT—John 17:11.	Septuagesima Sunday.	**Day's Length 10 Hrs., 14 Min.**	
8	**Sun**	Intercession of Paul. Eph. 3:14-21.	1 Cor. 12:27-31	6 52	5 08
9	Mon	Jesus in Gethsemane. Mark 14:32-42.	1 Cor. 13:1-7	6 51	5 09
10	Tues	Agonizing Prayer. Luke 22:39-46.	1 Cor. 13:8-13	6 50	5 10
11	Wed	Thy Will be Done. Matt. 26:36-46.	Matt. 25:14-18	6 49	5 11
12	Thur	The Suffering High Priest. Heb. 5:1-10.	Matt. 25:19-30	6 47	5 13
13	Fri	The Sympathetic High Priest. Heb. 2:8-18.	Matt. 25:31-40	6 46	5 14
14	Sat	Sharing His Sufferings. Phil. 3:7-12.	Matt. 25:41-46	6 44	5 16
7		**Jesus in Gethsemane.** Mark 14:32-42. GOLDEN TEXT—Mark 14:36.	Sexagesima Sunday.	**Day's Length 10 Hrs., 32 Min.**	
15	**Sun**	The Suffering Savior. Psalm 22:1-8.	Romans 6:1-7	6 43	5 17
16	Mon	Good Citizenship. Rom. 13:1-14.	Romans 6:8-11	6 42	5 18
17	Tues	The Highest Good. Rom. 14:13-23.	Romans 6:12-17	6 41	5 19
18	Wed	Law-abiding Citizens. Titus 3:1-11.	Romans 6:18-23	6 39	5 21
19	Thur	Paul's Citizenship. Acts 21:37-40.	John 15:1-10	6 38	5 22
20	Fri	A Citizen of Zion. Psalm 15.	John 15:11-16	6 37	5 23
21	Sat	Walking Wisely. Eph. 5:6-21.	John 10:1-8	6 36	5 24
8		**Good Citizenship.** (Temperance Lesson). Rom. 13:1-14 GOLDEN TEXT—Rom. 13:9.	Quinquagesima Sunday.	**Day's Length 10 Hrs., 50 Min.**	
22	**Sun**	Righteous Judgments. Psalm 72:1-8.	John 10:9-18	6 34	5 26
23	Mon	Christ Before Pilate. Matt. 27:11-26.	Eph. 5:1-14	6 33	5 27
24	Tues	Christ Before the High Priest. John 18:19-24.	Eph. 5:15-21	6 32	5 28
25	Wed	Christ Before Herod. Luke 23:6-12.	Romans 8:1-7	6 31	5 29
26	Thur	A Vacillating Judge. Luke 23:13-25.	Romans 8:8-17	6 29	5 31
27	Fri	Condemned to be Crucified. Mark 15:12-20.	Romans 8:18-27	6 28	5 32
28	Sat	Behold the Man. John 19:1-11.	Matt. 5:13-16	6 27	5 33

MOON PHASES

		Eastern States	Central States	Western States
Full Moon	8th	5:01 p. m.	4:21 p. m.	3:41 p. m.
Last Quarter	16th	4.52 a. m.	4:12 a. m.	3:32 a. m.
New Moon	26th	9:23 p. m.	8:43 p. m.	8:03 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. Christian Endeavor as an Expression of Friendliness. Phil. 2:1-11. (Christian Endeavor Day. Decision Service.)
8. The Conquest of Selfishness. Rom. 15:1-7; Matt. 16:22-27.
15. Striking Instances of the Friendliness of Jesus. John 11:1-11; Luke 19:1-10.
22. Friendliness as Expressed through Industrial Missions. Isa. 61:1-4.

THE MEANING OF CHURCH MEMBERSHIP

The Christian church is the most prominent institution in the world, and is the strongest of all the forces shaping the destinies of mankind. Every good person ought to be a member of this institution because humanity without the church is lost and no one has a right to rob it of the strength and influence which he can bring into it. Humanity needs religion, religion needs the church, the church needs you and you need the church. No one, therefore, is in his rightful place, nor can he make his life count the most nor can he be a real man or woman until he is in the church.

However, to be a true member of the church one must know what it means; this depends upon the nature and mission of the church which cannot be discussed here but is assumed to be known. True membership means to be and do all that the church is to be and do, for the church can be and do nothing that its members are not willing to be and do. One must then realize first, that he belongs to the most important institution in the world; second, its nature and mission; further, believe with heart and soul in its need, value and ability to perform its mission. The condition of admittance to the church is the vow of consecration to Jesus and His service, for in becoming a church member one joins an organization whose members have dedicated themselves to the service of Christ and he thereby says both to God and men that he will aim at all times to follow Him.

Church membership, as the church itself, has two sides, a visible and an invisible, a physical and a spiritual. Many think only of the lesser or physical part, they think if their name is on the church list, if they come to communion and attend services regularly they are good and faithful members. This is far from the truth. It means all this and much more. Church membership is a spiritual and living and not a formal matter. The spirit and life of its members must be a part of the spirit and life of the church, they must participate in its activities and make its interests their own. According to Paul the church is the body and the bride of Christ. The first shows the instrumental, the second the affectional relationship, and we as church members are to stand in this two-fold relation to Christ. As members of this body each must fulfil some function for the kingdom and make a definite contribution otherwise we are not living but paralyzed members of which the church has all too many.

The work of the church is not to be done by some only, but by all. It is a sad fact that at present about 10 per cent. of the members do all the work. We must realize that church membership does not mean one thing for one and another thing for another but one and the same thing for each and everyone. Everyone must be willing to give time, money, strength, thought, health, prayer, devotion, and love. No one is a true member who has not made it the principle of his life to give himself for others. Some think only of what they can get out of the church, that is a reproach to the church. They forget that there is no getting without giving and that getting is in proportion to giving. The church can give nothing to its members that they do not first give to her. It is not only more blessed to give than to receive but also more blessed to minister than to be ministered unto. If anyone complains of the little he gets out of the church it is because he gives so little to it. It is poor practice to think of the clergy only as ministers. Every member ought to be a minister in the sense of ministering. We are in the church not only to be saved but to serve according to our ability. The church is sometimes thought of as a haven or refuge of rest for weary and troubled souls. This rest however is found only in service. Jesus found His rest thus and He promises rest unto our souls if we take His yoke upon ourselves and a yoke is a symbol of work.

Since the church consists of many individuals each one must be and work in harmony with all others. It demands cooperation and team work. Our individual spirit must be submerged within the spirit of the whole. As every key in a well-tuned piano is in harmony with all the rest so every member ought to be in harmony with all the rest so that when the Spirit of God plays upon the church as an instrument the melody may be harmonious.

Loyalty to church and denomination is also of importance, (this does not mean sectarianism) however first loyalty to the kingdom of God and then to the church. Each member should exemplify the teaching and spirit of the church in his everyday life. His life should not be two-sided but should be the same outside as inside the church. Regular attendance as far as this is possible is an obligation that rests upon all for two reasons: everyone needs all the services and all the services need everyone. Success of the services in the fullest sense depends upon regular attendance. Every time a member neglects to participate in activities of the church he is putting a damper upon them. His church relation ought to be a personal, serious, real, and vital concern.

Finally, since the kingdoms of this world are to become the kingdom of God, every member of the church ought to make it his holy duty to help bring this about. If this is done the result, end, and aim of church membership will be a Christian character and a Christian life filled with joy, peace and happiness.

P. E. Frantz,
Quakertown, Pa.

3rd Month MARCH 31 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
9		**Christ Before Pilate.** Matthew 27:11-31. GOLDEN TEXT—Isa. 53:5.	1st Sunday in Lent.		Day's Length 11 Hrs., 6 Min.
1	**Sun**	Despised and Rejected. Isa. 53:1-6.	To whom shall we pray? James 1:16-21	6 25	5 35
2	Mon	The Savior on the Cross. Luke 23:33-46.	How shall we pray? Luke 11:1-13	6 24	5 36
3	Tues	Christ's Death Necessary. Matt. 16:21-28.	For forgiveness of sin. Psalm 51	6 23	5 37
4	Wed	Christ's Death Atonement for Sin. Rom. 5:1-11.	For new heart and life. Ezek. 36:22-30	6 21	5 39
5	Thur	Christ's Death Voluntary. John 10:7-18.	For great Christian virtues. 2 Pet. 1:1-11.	6 20	5 40
6	Fri	Christ's Death a Sinless Offering. Heb. 9:11-15	For Christian fellowship. 1 John 1	6 19	5 41
7	Sat	Christ's Death Commemorated. 1 Cor. 11:23-34.	For greater results in His work. Jno. 15:1-14	6 17	5 43
10		**The Savior on the Cross.** Luke 23:33-46. GOLDEN TEXT—Rom. 8:32.	2nd Sunday in Lent.		Day's Length 11 Hrs., 26 Min.
8	**Sun**	Christ's Death Portrayed. Psalm 22:11-19.	For deliverance. Acts 12:1-12.	6 16	5 44
9	Mon	Our Lord's Resurrection. John 20:1-16.	Abraham entreats for Sodom. Gen. 18:23-33	6 15	5 45
10	Tues	The Empty Sepulchre. Luke 24:1-9.	Moses prays for Israel. Num. 21:4-9	6 13	5 47
11	Wed	The Risen Lord. Matt. 28:1-10.	Samuel prays for Israel. 1 Sam. 7:1-12	6 12	5 48
12	Thur	Jesus Appears to His Disciples. John 20:19-29.	Pray to extend day of grace. Luke 13:6-9	6 11	5 49
13	Fri	The Scriptures Fulfilled. 1 Cor. 15:1-11.	Intercession for malefactors. Luke 23:33-34	6 10	5 50
14	Sat	Christ's Resurrection our Hope. 1 Cor. 15:12-20.	Prayer-life toward our enemies. Matt. 5:43-48	6 08	5 52
11		**Our Lord's Resurrection.** John 20:1-18. GOLDEN TEXT—Luke 24:34.	3rd Sunday in Lent.		Day's Length 11 Hrs., 44 Min.
15	**Sun**	The Certain Victory. Psalm 16:5-11.	For God's plan of salvation. 1 Tim. 2:1-8	6 07	5 53
16	Mon	After Forty Days. Luke 24:36-44.	For the Christian faith. Rom. 1:1-17	6 06	5 54
17	Tues	The Commission and Ascension. Luke 24:45-53.	For results in the home lands. Acts 2:37-47	6 05	5 55
18	Wed	Alpha and Omega. Rev. 1:1-8.	For results in foreign fields. Acts 14:20-28	6 03	5 57
19	Thur	Message of Ascended Christ. Rev. 1:9-20.	For persecution and tribulation. Acts 5:40	6 02	5 58
20	Fri	Lord over All. Col. 1:9-20.	For daily sustenance. 1 Tim. 6:6-19	6 00	6 00
21	Sat	The Everliving Christ. Heb. 7:14-25.	For His guidance and protection. Psalm 91	5 59	6 01
12		**The Forty Days and the Ascension.** Luke 24:13-53. GOLDEN TEXT—Luke 24:48.	4th Sunday in Lent.		Day's Length 12 Hrs.
22	**Sun**	The Triumphant King. Psalm 24:1-10.	For He is worthy to be praised. Psalm 145	5 58	6 02
23	Mon	Christ's Intercessory Prayer. John 17:1-13.	All creation praise Him. Psalm 148	5 57	6 03
24	Tues	Jesus in Gethsemane. Mark 14:32-42.	In the sanctuary with singing. Psalm 149	5 56	6 04
25	Wed	Christ before Pilate. Matt. 27:11-26.	With musical instruments. Psalm 150	5 54	6 06
26	Thur	The Savior on the Cross. Luke 23:33-46.	For His many blessings. Psalm 34	5 53	6 07
27	Fri	Our Lord's Resurrection. John 20:1-16.	For His protecting care. Psalm 23	5 52	6 08
28	Sat	Commission and Ascension. Luke 24:45-53.	With the angelic host beyond. Rev. 7:9-17	5 51	6 09
13		**Closing Period of Christ's Ministry.** GOLDEN TEXT—Heb. 13:8.	5th Sunday in Lent.		Day's Length 12 Hrs., 20 Min.
29	**Sun**	Message of the Reigning Christ. Rev. 1:9-18.	For the Christian joy. Phil. 4:4-13	5 49	6 11
30	Mon	The Master's Instructions. Acts 1:1-11.	For the many promises in store. 1 Pet. 1-13	5 47	6 13
31	Tues	Waiting for the Holy Spirit. Acts 1:12-14.	Count thy many blessings. Psalm 103	5 45	6 15

MOON PHASES

		Eastern States	Central States	Western States
First Quarter	1st	7:18 a. m.	6:38 a. m.	5:58 a. m.
Full Moon	10th	9:32 a. m.	8 52 a. m.	8:12 a. m.
Last Quarter	17th	12:33 p. m.	11:53 a. m.	11:13 a. m.
New Moon	24th	9:11 a. m.	8:31 a. m.	7:51 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. The Cost of Friendliness. John 15:13, 14; I Sam. 20:1-4, 16-42; II Sam. 1:26. (Consecration Meeting.)
8. The Master's Method of Winning Followers. John 1:35-51.
15. Preparation for Winning Others to Christ. Matt. 4:18-20; Acts 1:14; 2:1-4.
22. What Can We Do to Win Others to Christ? I Pet. 3:8-16; I Thess. 1:8.
29. Friendliness as Expressed through Evangelistic Missions. Matt. 9:35-38; Acts 8:35-37.

THE CHRISTIAN'S PRAYER LIFE

Prayer is one, if not the greatest, of our privileges here below. A very sad fact that so many neglect and undervalue this great blessing. The consequences are, as a rule, such also lose their meaning in this world. The secret of real success and true greatness is prayer. Moses was a great man because he was a man of prayer. So was Daniel, the Apostle Paul and multitudes of others. Jesus, our blessed Savior, the Son of the Living God, was a man of prayer. To Him prayer had a many fold meaning. First, prayer was to Him a great help or power, enabling Him, although living and walking in this poor world here below, surrounded by all sorts of temptations, snares, sorrows, sins and shame, to retain His purity and holiness, and living in the higher realms, in communion and fellowship with the eternal God. That was, indeed, balm for His weary soul. Oh! how much do those lose who neglect and forget or even despise prayer. To Christ prayer was also a necessity. Even if He is the Son of God. While in the flesh here below He was a dependent Being as we all are for He was made in the likeness of men. Phil. 2:7. The things that alone can satisfy all the longings of our soul which cause it to grow and develop into the image of its Great Maker, the things that fill the inner man with power, the things that enable us to live on a higher plane and keep pure and unspotted from the world and be a real blessing now in this world here below are not produced in this world, but are transmitted to us through angelic transportation and the prayer of faith is the receiving hand.

Prayer can also be called our spiritual telephone. What a blessing the natural telephone means to country people, especially for those living long distances from towns and cities but still to be connected with the rest of the world through telephone. How far greater the blessing to be through prayer connected with the upper world, and to be able to call up the very throne of grace, to tell our heavenly Father, tell Jesus of all our troubles, joys and sorrows and make all our requests and needs known with a firm assurance and promise that he will hear and answer our petitions according to His blessed holy will.

As there are so many to whom prayers mean so little and expected so little of them, there are also many Christians who expect too much. It is true that every real conversion, every returning prodigal, every victory over the world, the flesh and the devil, every real Christian life lived here below and every soul landed in the glorious Beyond, is an answer to prayers. But on the other hand, if we could, with our prayers, feed the millions who are starving, clothe the naked, relieve all the suffering, and convert the poor heathens, this, indeed, would be a cheap and easy way. In this case, what would become of our faith, our sympathy and Christian activity which so ennoble our lives and make them more God-like. These virtues would simply die from lack of exercise. And greed, selfishness and the love of money would simply submerge the human family. The answered prayer includes that part of our life's program which we in our own strength can not fulfill and which gives the real meaning to the whole. "Without Me ye can do nothing." John 15:5.

The real prayer calls for faith based upon the promises of the eternal God, and holds fast to that which God has spoken. There are many who have faith enough to ask but seem to have but little or none to receive the gifts God our heavenly Father would so willingly, gladly and bountifully bestow upon them. On the other hand, so many prayers remain unanswered because faith, sincerity and perseverance are lacking.

Prayer can be divided into four parts: First, petition or asking; second, intercession or praying for others; third, thanksgiving; and fourth, praise or worship. The first two parts are confined to this age, while the two last named will continue throughout the ages of eternity.

And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

For behold He that keepeth Israel shall neither slumber nor sleep.

P. R. Aeschliman,
Almota, Wash.

THE GERMANTOWN CHURCH

(Continued from Page 2)

al gatherings are the more frequent visits, and still more regular attendance from week to week. An invitation card issued by the pastor sets forth the following points:

The original place of worship in Germantown.

The building, though small, is well preserved.

The auditorium, though not large, is pleasant and attractive.

The regular worship is simple in form and devout in spirit.

The old Gospel message, in full accord with the historic faith of the church.

The cemetery is almost wholly neglected by those whose ancestors lie buried there. Only one person has manifested her interest by leaving a bequest for the purpose. Similar bequests by any who want to see the oldest American Mennonite burying ground properly taken care of, or contributions in other form, will be much appreciated. The congregation is chartered under the name "Germantown Mennonite Church" and can therefore receive and administer bequests.

A. S. Shelly.

4th Month APRIL 30 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course		Sun rise h.m.	Sun sets h.m.
1	Wed	The Coming of the Holy Spirit. Acts 2:1-13.	The Holy Spirit in the Old Testament.	Gen. 1:2	5 44	6 16
2	Thur	The Blessing of Pentecost. Acts 2:36-47.		Num. 27:18	5 43	6 17
3	Fri	Holy Spirit Coming to Jesus. Matt. 3:13-17.		Psalm 139:7	5 42	6 18
4	Sat	The Glory of the Church. Micah 4:1-5.		Isa. 42:1	5 40	6 20
14		**The Blessing of Pentecost.** Acts 2:36-47. GOLDEN TEXT—Acts 2:38.	Palm Sunday.			**Day's Length 12 Hrs., 40 Min.**
5	**Sun**	The Prophetic Promise. Joel 2:28-32.		Isa. 61:1	5 39	6 21
6	Mon	The Cripple at the Beautiful Gate. Acts 3:1-11.		Isa. 63:10	5 38	6 22
7	Tues	The Mission of the Master. Luke 4:16-21.		Joel 2:28	5 37	6 23
8	Wed	Healing a Crippled Woman. Luke 13:10-17.	The Holy Spirit and Jesus Christ.	Matt. 1:18-20	5 36	6 24
9	Thur	Recalling a Friend to Life. John 11:32-44.		Matt. 3:16, 17	5 35	6 25
10	Fri	The Design of Miracles. Deut. 11:1-12.		Matt. 4:1	5 34	6 26
11	Sat	In the Name of Jesus. Mark 16:14-20.		John 14:16-17	5 33	6 27
15		**The Cripple at the Beautiful Gate.** Acts 3:1-11. GOLDEN TEXT—Ex. 15:26.	Easter Sunday.			**Day's Length 12 Hrs., 58 Min.**
12	**Sun**	The Blessings of the Gospel. Isa. 35:1-10.		John 14:26	5 32	6 28
13	Mon	Peter and John Imprisoned. Acts 4:1-12.		John 15:26	5 30	6 30
14	Tues	Peter and John Threatened. Acts 4:13-22.		John 16:7-10	5 29	6 31
15	Wed	The Church at Prayer. Acts 4:23-31.		John 16:13-14	5 28	6 32
16	Thur	A Common Purse. Acts 4:32-37.	The Holy Spirit and the Believer.	John 3:5-6	5 26	6 34
17	Fri	Lying Punished. Acts 5:1-11.		Acts 2:2-4	5 25	6 35
18	Sat	The Christian Spirit. Rom. 15:1-7.		Acts 2:38	5 24	6 36
16		**Life in the Early Church.** Acts 4:32-37; 5:1-5. GOLDEN TEXT—Acts 4:32.	1st Sunday after Easter.			**Day's Length 13 Hrs., 14 Min.**
19	**Sun**	Brotherly Love. Psalm 133.		Acts 4:8	5 23	6 37
20	Mon	Stephen Chosen Deacon. Acts 6:1-7.		Acts 11:15, 16	5 22	6 38
21	Tues	Stephen before the Council. Acts 6:8-15.		Acts 16:6, 7	5 20	6 40
22	Wed	The Martyrdom of Stephen. Acts 7:57-60.		Acts 13:2	5 19	6 41
23	Thur	Heroes of the Faith. Heb. 11:32-40.		Rom. 8:2-4	5 18	6 42
24	Fri	The First Martyr. Gen. 4:3-8.		Rom. 8:26, 27	5 17	6 43
25	Sat	The Glory of the Martyr. Rev. 7:13-17.		1 Cor. 12:4-11	5 16	6 44
17		**Stephen, the First Martyr.** Acts 6:8-15; 7:54-60. GOLDEN TEXT—Rev. 2:10.	2nd Sunday after Easter.			**Day's Length 13 Hrs., 32 Min.**
26	**Sun**	Jehovah our Strength. Psalm 27.		Gal. 5:16-18	5 15	6 45
27	Mon	The Benefits of Total Abstinence. Dan. 1:8-17.		Gal. 5:22-25	5 13	6 47
28	Tues	The Cunning Enemy. Psalm 10:1-12.		2 Tim. 1:7	5 12	6 48
29	Wed	The Way of the Drunkard. Prov. 23:29-35.		1 John 4:2	5 10	6 50
30	Thur	A Growing Evil. Isa. 5:11-23.		Rev. 22:17	5 09	6 51

MOON PHASES

		Eastern States	Central States	Western States
First Quarter	1st	3:23 a. m.	2:43 a. m.	2:03 a. m.
Full Moon	8th	10:44 p. m.	10:04 p. m.	9:24 p. m.
Last Quarter	15th	6:51 p. m.	6:11 p. m.	5:31 p. m.
New Moon	22nd	9:57 a. m.	9:17 a. m.	8:37 a. m.
First Quarter	30th	10:14 p. m.	9:34 p. m.	8:54 p. m.

Venus is in superior conjunction with the sun on the 24th and changes from morning star to evening star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. What Should the Church Expect of Me? II Tim. 2:1-7, 15-26. (Consecration meeting.)
12. What Does the Resurrection of Jesus Mean to Me? I Cor. 15:1-20, 49. (Easter meeting.)
19. My Denomination: Its History and Principles. Acts 1:1-8; II Tim. 3:14-17.
26. Friendliness as Expressed through Educational Missions. Acts 18:1-11; 19:8-10.

THE WORK OF THE HOLY SPIRIT

For practical purposes, we will take it for granted in this paper, that the terms Holy Spirit, Spirit of God, Spirit of the Lord and Spirit of Jesus Christ mean the same thing. If this is done, we find records of the work of the Holy Spirit throughout the entire Bible.

The Holy Spirit and the Old Testament.

"And the Spirit of God moved upon the face of the waters." Gen. 1:2. This same Spirit gave Moses and Joshua the vision, courage and power they needed in their great task of leading the captive Israelites from Egypt to Canaan. The psalmist was aware of the nearness of God's Spirit when he said, "Whither shall I go from Thy Spirit?" Psalm 139:7. The prophet Isaiah speaks of the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord. Isa. 11:2. He also says that this Spirit is upon him and has annointed him to preach the good tidings to the meek. Isa. 61:1. It was also Isaiah who told the Children of Israel that they had vexed the Spirit through their disobedience. Ezekiel and Joel promised a special outpouring of God's Spirit upon the faithful. Thus we see that the term Spirit of God or Spirit of the Lord as used in the Old Testament meant the presence of God among men in the most real and vivid and active sense.

The Holy Spirit and Jesus Christ.

When we turn to the New Testament many more references to the Holy Spirit are found than in the Old Testament. Matthew tells us that Mary, the mother of Jesus was found with child of the Holy Spirit. The same writer also informs us that at the baptism of Jesus, the Spirit of God descended upon Jesus. A significant statement in Matthew is that after the baptism, it was this Spirit that led Jesus out into the wilderness to be tempted of the devil. While Jesus was busy preparing His disciples for their great work, He repeatedly told them that the Holy Spirit would be given to them by the Father. When this Spirit should come He would teach the disciples, comfort them and bring to their remembrance the things that Jesus had told them. Furthermore, the Spirit would guide the disciples into all truth and fill them with power. Jesus was not only filled with the Holy Spirit Himself, but He promised this same gift to His followers.

The Holy Spirit and the Believer.

The day of Pentecost was a time of special outpouring of the Holy Spirit, and the change this wrought in the lives of the believers was marvellous. Peter told the multitude that this great gift was not only for a select few, but for all who would repent and be baptized. In Acts 4:31 we read again that the Holy Spirit was poured out upon the disciples and they preached with renewed boldness. When Peter hesitated to preach to the Gentile Cornelius, the Holy Spirit enlightened the mind and conscience of Peter. On one of Paul's journeys he zig-zagged across Asia Minor and finally stopped at lands-end at Troas. There he received the call to go over to Europe to Macedonia. Throughout all this going into new and untried fields, Paul was conscious of the leading of the Holy Spirit. Paul writes that the Spirit helps our infirmities and maketh intercession for us. In his letter to the Corinthians he writes of the diversity of the gifts of the Spirit, but points to love as the greatest of all spiritual gifts. In Galatians Paul writes of the antagonism between the flesh and the Spirit, and then gives us a truly wonderful description of the fruit of the Spirit. (Gal. 5:22-25.) In his last letter to Timothy he gives us a remarkable epitome of the very nature of the Spirit. "God has not given us the spirit of fear; but of power and of love and a sound mind." II Tim. 1:7.

In the first epistle of John we are told how to know the Spirit of God. "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." Evidently there were some in that day who denied that Jesus had ever appeared in the flesh. They may have admitted that Jesus existed as a spirit, but denied that He had appeared in human form. In other words, they denied the humanity of Jesus. Throughout these Scriptures we are constantly reminded that the ever-present and indwelling Holy Spirit was the source of power and wisdom and love in the early church. And it is quite fitting that in the final chapter of the Bible, as well as in the opening chapter, the presence and activity of the Holy Spirit is emphasized. "And the Spirit and bride say, Come." Rev. 22:17.

J. F. Moyer, Newton, Kans.

WHAT IT MEANS TO BE A CHRISTIAN

(Continued from Page 5)

never faileth to be our friend here and now, present enjoyment with the best friend.

It means that we shall enjoy having the Christian's strength. We need not go the Christian way alone, nor in our own strength which is so fickle and weak at times. We shall have the strength which Christ alone can give us.

It means that we shall enjoy the Christian's compensation. The joy of Christ in the heart and life here, peace and contentment, quiet love, happiness in the heart and life here and the blessed assurance of a life to come, the unending, immortal life with Christ and God in heaven.

Rev. A. S. Bechtel,
Summerfield, Ill.

5th Month — MAY — 31 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course	Sun sets h.m.	Sun rise h.m.
1	Fri	Total Abstainers. Jer. 35:5-10, 14.	Proper self-estimation. Psalm 8:1-9	5 07	6 53
2	Sat	Abstaining for Others. 1 Cor. 8:1-13.	God's call. Gen. 12:1, 2; Isa. 6:1-8	5 06	6 54
18		**The Benefits of Total Abstinence.** Daniel 1:1-20. GOLDEN TEXT—Dan. 1:8.	3rd Sunday after Easter.	**Day's Length 13 Hrs., 48 Min.**	
3	Sun	God's Gracious Gifts. Psalm 65:9-13.	Service, fruit of love, not fear. 1 Jno. 4:18	5 05	6 55
4	Mon	Philip in Samaria. Acts 8:4-13.	Love's preparation, service. 1 Cor. 12:31—14:1	5 04	6 56
5	Tues	Philip and Ethiopian Treasurer. Acts 8:26-39.	Love's challenge to service. Jno. 13:6-17	5 03	6 57
6	Wed	The Cleansing Word. Psalm 119:9-16.	Love's obligation to service. Jno. 21:15-17	5 02	6 58
7	Thur	The Illuminating Word. Psalm 119:105-112.	The wide scope of service. Matt. 28:18-20	5 01	6 59
8	Fri	The Love Inspiring Word. Psalm 119:97-104.	Freedom of fruitful life. Rom. 6:12-22	5 00	7 00
9	Sat	The Invitation. Isa. 55:1-5.	Preparing for service. Psalm 111	4 59	7 01
19		**Philip and the Ethiopian Treasurer.** Acts 8:26-39. GOLDEN TEXT—Psalm 119:130.	4th Sunday after Easter.	**Day's Length 14 Hrs., 2 Min.**	
10	Sun	The Suffering Savior. Isa. 53:7-12.	Preparing for service. Ps. 121; Jno. 4:24	4 58	7 02
11	Mon	Saul the Persecutor. Acts 8:1-3; 9:1, 2.	Preparing for service. Phil. 4:4-8	4 57	7 03
12	Tues	Saul Becomes a Christian. Acts 9:3-18.	Preparing for service. Luke 11:1-10	4 56	7 04
13	Wed	The Story as Told to Agrippa. Acts 26:12-20.	Preparing for service. Luke 11:25-37	4 55	7 05
14	Thur	Jesus and Nicodemus. John 3:1-8.	Preparing for service. Heb. 11:1-10	4 54	7 06
15	Fri	The Conversion of Zacchaeus. Luke 19:1-10.	Preparing for service. Luke 7:36-47	4 53	7 07
16	Sat	Salvation through Faith. 1 John 5:1-12.	Man's opportunity. Gen. 5:1; 1:26-31	4 52	7 08
20		**Saul Becomes a Christian.** Acts 9:1-19. GOLDEN TEXT—II Cor. 5:17.	5th Sunday after Easter.	**Day's Length 14 Hrs., 16 Min.**	
17	Sun	Confession and Forgiveness. Psalm 32:1-7.	Christ's encouragements. Matt. 5:3-12	4 51	7 09
18	Mon	The Early Life of Saul. Acts 26:4-11.	Training. Matt. 5:13-20	4 50	7 10
19	Tues	Saul Begins his Great Career. Acts 9:20-31.	Training. Matt. 5:21-32	4 50	7 10
20	Wed	Scene, 1st Missionary Journey. Acts 13:44-52.	Training. Matt. 5:33-42	4 49	7 11
21	Thur	Scene, 2nd Missionary Journey. Acts 16:1-10.	Training. Matt. 5:43-48	4 48	7 12
22	Fri	Scene, 3rd Missionary Journey. Acts 19:1-10.	Training. Matt. 6:1-4, 16-18	4 47	7 13
23	Sat	The Missionary Spirit. Rom. 1:8-17.	Training. Matt. 6:5-15	4 46	7 14
21		**Saul Begins His Great Career.** Acts 9:20-31. GOLDEN TEXT—I Cor. 2:2.	6th Sunday after Easter.	**Day's Length 14 Hrs., 28 Min.**	
24	Sun	Strong through Faith. Joshua 1:1-9.	Training. Matt. 6:19-25	4 46	7 14
25	Mon	Peter in Samaria. Acts 8:14-24.	Training. Matt. 6:26-34	4 45	7 15
26	Tues	Peter in Lydda. Acts 9:32-35.	Training. Matt. 7:1-6	4 44	7 16
27	Wed	Peter in Joppa. Acts 9:36-43.	Training. Matt. 7:7-12	4 43	7 17
28	Thur	An Old Testament Miracle. 1 Kings 18:30-39.	Training. Matt. 7:13-20	4 43	7 17
29	Fri	The Miracle Worker at Work. Mark 2:29-34.	Training. Matt. 7:21-29	4 42	7 18
30	Sat	The Reason for Miracles. John 20:24-31.	Intimacy with Christ and service. Jno. 15:1-10	4 41	7 19
22		**Peter at Lydda and Joppa.** Acts 9:32-43. GOLDEN TEXT—Mark 16:20.	Whitsuntide.	**Day's Length 14 Hrs., 38 Min.**	
31	Sun	Mercy Offered to All. Isa. 55:1-7.	Friendship with Christ. Jno. 15:11-20; 12:32	4 41	7 19

MOON PHASES

		Eastern States	Central States	Western States
Full Moon	8th	8 54 a. m.	8:14 a. m.	7:34 a. m.
Last Quarter	15th	12:57 a. m.	12:17 a. m.	14th—11:37 p. m.
New Moon	22nd	10:50 a. m.	10:10 a. m.	9:30 a. m.
First Quarter	30th	3:16 p. m.	2:36 p. m.	1:56 p. m.

Saturn is in opposition with the sun on the 1st and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. How Can We Help to Make Home Happy? Eph. 4:29-32; 5:1, 2. (Consecration meeting.)
10. Where and How Should We Spend Sunday? Ps. 122:1-9; Heb. 10:25.
17. How to Make the Most of Summer. Mark 6:31, 32; Rom. 13:11-14.
24. Christian Traits Worth Striving For. Phil. 4:4-8; Matt. 18:1-6.
31. The World's Need—the Unfinished Task. Matt. 28:16-20.

ENLISTING AND TRAINING FOR SERVICE

God plunged man, whom He had made with capacities like His own, into the midst of a mass of opportunities. This fact puts man under obligation to do something about opportunities which are within, about and above him. This obligation is moral or spiritual rather than brutal or coercive, hence man's field of activity falls into the realm of service rather than that of serfdom or servility. Service grows out of love; servility is the result of fear. God's whole attitude, especially as revealed to us by Jesus, indicates that He wants the service of love and not the servility of mere fear.

Much is being said about service at this time. It has almost become a fad. Dr. Edward A. Steiner recently said that, "service is to do what ought to be done without being compelled to do it". This is a clear and suggestive statement. It leaves room for initiative, freedom and dignity without which our activities would be reduced to menial serfdom, unworthy of a being created in the image of God.

Men and women who have rendered the greatest service to the world have entered upon their careers thoughtfully, prayerfully and willingly devoted to the work of the cause which had been committed to them. They enlisted, i. e., devoted themselves to a life of service. They heard God's call and responded as His free children. God's call and man's response are both necessary if there is to be service. No one need worry about God's call, every opportunity is a call, but men need to have some concern about their response, keeping in mind both the things which are to be done and the value which God has placed upon human beings, for after all the chief question is not whether a man ought to serve. Any one who thinks that he can afford to ask that question ought to ask himself seriously whether he can afford not to serve.

Training for service is essentially training to live right. Life, without adequate expression of the best of which we are capable, is reduced to mere existence, which is unworthy of a normal human being. No life rises to its highest level without reverence, appreciation, thoughtfulness, prayer, goodwill, faith and love. The opportunities for satisfying service are found when these capacities of the human soul are properly trained and developed.

When Jesus began His work among men He set about to develop the foregoing qualities among all manner of folk. All that He seems to have required was that they should trust Him sufficiently so that He might help them get a start. He encouraged those whom other leaders had discouraged. It took a lot of faith for men of Jesus' day to accept the Beatitudes at His estimate, but He subjected those who came to Him to the necessary training, and got astonishing results. Receptive men woke up to a new realization of the meaning of religion and made astonishing progress toward world-wide service, while unreceptive men lost what opportunities they had had or might have had and soon became so hard and furious that they were willing to commit the most atrocious kind of crime.

One sometimes wonders what the average man would do if he really woke up to the fact that he has been created with great capacities. Now and then we see someone really wake up. When this happens he begins to show a new kind of respect for himself and others and appreciation of opportunities which seemed to be foreign to him before this experience. He also becomes more thoughtful and grateful; he seeks the intimate, unselfish friendship of God and fellow human beings; he meets others in the spirit of goodwill; he trusts others and becomes increasingly worthy of being trusted and the motivating power of his life becomes that which Jesus expressed in terms which have been translated into the English word love.

The Sermon on the Mount was an epitome of Jesus' idea of training men for service. He gave these principles to His disciples at an early period of their association with Him. After shaking them out of the routine thinking of their day through the Beatitudes, He taught them respect for their own God-given opportunities and the necessity of order in the moral or spiritual realm of man's activities. He pointed out the necessity that there should be respect for the existence which God had given and for the life which that conscious existence was trying to develop. In order that this might be possible the inner purity, without which there can be no motivating self-respect, must also be held inviolate. He further taught that there must be dependability if there was to be service. Linked with this is unselfishness. This does not exclude the self-respect emphasized above for of all men the selfish man respects his real self least. Jesus also insisted upon respect for human capacity. This idea runs like a golden thread through God's attempts to teach men and one does not wonder that Jesus emphasized it often.

Jesus also trained men by expecting them to exercise themselves in the matter of goodwill, sacrifice and prayer. Men did these things in Jesus' day as matters of formal worship. They performed rites which often become irksome and burdensome. The result was a mere caricature of the reality which they might have had if they had understood that the living God wants men to have a relationship with Him which is life. Jesus frankly expected His followers to give alms, to pray and to fast. In each reference to these matters he says: "When ye . . . .". However, he fills the old terms with a new meaning which it took even His inner circle of disciples years to learn to understand and to appreciate.

If men needed so much training in order to understand religious values it is no wonder

(Continued on Page 28)

6th Month — JUNE — 30 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Mon	The Vision of Cornelius. Acts 10:1-8.	Elijah proclaims judgment. 1 Kings 17:1-6	4 40	7 20
2	Tues	The Vision of Peter. Acts 10:9-16.	Chastening takes effect. 1 Kings 18:1-8	4 40	7 20
3	Wed	Cornelius Sends for Peter. Acts 10:17-23.	Great decision on Mt. Carmel. 1 Kg. 18:30-39	4 39	7 21
4	Thur	Opening the Door to Gentiles. Acts 10:34-43.	The prophet discouraged. 1 Kings 19:1-8	4 39	7 21
5	Fri	The Holy Spirit Given. Acts 10:44-48.	God's revelation to Elijah. 1 Kings 19:9-12	4 38	7 22
6	Sat	Peter's Explanation. Acts 11:1-18.	Elijah's translation. 1 Kings 2:1-12	4 38	7 22
23		**Peter's Broadening Vision.** Acts 10:1—11:18. GOLDEN TEXT—Acts 10:34.	Trinity Sunday.	**Day's Length 14 Hrs., 46 Min.**	
7	Sun	The Glorious Prophecy. Isa. 61:1-9.	Elijah at the transfiguration. Matt. 17:1-8	4 37	7 23
8	Mon	The Church in Antioch. Acts 11:19-26.	The plot to destroy the Jews. Esther 3:5-11	4 37	7 23
9	Tues	A Ministering Church. Acts 11:27-30.	The plans perfected. Esther 3:12-15	4 37	7 23
10	Wed	A Missionary Church. Acts 13:1-3.	Sorrow among the Jews. Esther 4:1-5	4 37	7 23
11	Thur	The Message from Jerusalem. Acts 15:22-29.	Esther willing to intercede. Esther 4:8-16	4 36	7 24
12	Fri	Harmony in the Church. Psalm 133.	Haman's plot reverts. Esther 7:1-6, 10	4 36	7 24
13	Sat	Joy in the Church. Psalm 122.	Pride cometh before the fall. Prov. 29:22-27	4 36	7 24
24		**The Church in Antioch.** Acts 11:19-30. GOLDEN TEXT—Acts 11:26.	1st Sunday after Trinity.	**Day's Length 14 Hrs., 50 Min.**	
14	Sun	A Song of Thanksgiving. Isa. 12.	God's blessing on the upright. Psa. 37:34-38	4 36	7 24
15	Mon	Peter Imprisoned. Acts 12:1-5.	Jacob's deception. Gen. 27:19-28	4 35	7 25
16	Tues	Peter Delivered. Acts 12:6-10.	Result of the deception. Gen. 27:41-45	4 35	7 25
17	Wed	An Amazed Church. Acts 12:11-19.	The vision at Bethel. Gen. 28:11-17	4 35	7 25
18	Thur	Suffering for Righteousness. 1 Pet. 3:13-22.	Jacob's experience. Gen. 31:41-49	4 35	7 25
19	Fri	God the Strength of His People. Psalm 46.	God meets Jacob at Jordan. Gen. 32:24-30	4 35	7 25
20	Sat	The Guardian Angel. Psalm 34:1-8.	Jacob reconciled. Gen. 33:1-5	4 35	7 25
25		**Peter Delivered from Prison.** Acts 12:1-24. GOLDEN TEXT—Psalm 34:7.	2nd Sunday after Trinity.	**Day's Length 14 Hrs., 50 Min.**	
21	Sun	Security in Jehovah. Psalm 91:1-12.	Jacob meets Joseph. Gen. 46:28-30	4 34	7 26
22	Mon	The Blessing of Pentecost. Acts 2:36-47.	Solomon's wise prayer. 1 Kings 3:7-14	4 35	7 25
23	Tues	The Cripple at the Beautiful Gate. Acts 3:1-11.	Dedicates the temple. 1 Kings 8:18-28	4 35	7 25
24	Wed	Stephen the First Martyr. Acts 7:54-60.	Solomon's idolatry. 1 Kings 11:1-6	4 35	7 25
25	Thur	Philip and the Ethiopian. Acts 8:26-39.	His prosperity, disappointment. Eccl. 2:1-11	4 35	7 25
26	Fri	Saul's Conversion. Acts 9:1-19.	Solomon's advice. Eccl. 12:1-14	4 35	7 25
27	Sat	Peter's Vision. Acts 11:5-18.	Flowers more glorious. Matt. 6:28-33	4 35	7 25
26		**Review.** GOLDEN TEXT—Acts 1:8.	3rd Sunday after Trinity.	**Day's Length 14 Hrs., 50 Min.**	
28	Sun	Praising Jehovah. Psalm 98.	Christ greater than Solomon. Matt. 12:38-42	4 35	7 25
29	Mon	Beginning of Foreign Missions. Acts 13:1-12.		4 36	7 24
30	Tues	The Great Commission. Matt. 28:16-20.		4 36	7 24

MOON PHASES

		Eastern States	Central States	Western States
Full Moon	6th	6:59 p. m.	6:19 p. m.	5:39 p. m.
Last Quarter	13th	7:55 a. m.	7:15 a. m.	6:35 a. m.
New Moon	21st	1:28 a. m.	12:48 a. m.	12:08 a. m.
First Quarter	29th	4:55 a. m.	4:15 a. m.	3:35 a. m.

Mercury is in superior conjunction with the sun on the 20th and changes from morning star to evening star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. How Should We Invest Our Lives? Rom. 12:1, 2; I Cor. 10:31-33. (Consecration meeting.)
14. Leadership: Its Price and Its Rewards. II Cor. 12:11-21; II Tim. 4:6-8.
21. Life as a Hurdle-Race. Heb. 12:1-4.
28. My Answer to the Missionary Challenge. Isa. 6:8, 9; I Thess. 2:8.

ELIJAH. I.

Ahab, the king of Israel, being led into idolatry by his heathen wife, set the example which all the people followed, for he who dared to protest was in danger of losing his life. To stem this tide of iniquity God was preparing a prophet in the isolation of the hill country of the Jordan. Elijah, the Tishbite. Directed by God this man confronts the haughty king and his wicked spouse and says: "As the Lord, thy God of Israel liveth, before whom I stand, there shall be no dew nor rain three years, but according to my word." Then he hid for three years and six months, until the drought and famine brought Ahab and his ungodly consort to realize that they could not with impunity defy the living God. Rain is now to come again to the parched earth, but it must come by the mouth of God's prophet. There is a large assemblage and a great decision on Mt. Carmel. Rain comes, Elijah thinks all the people are converted for they cried: "The Lord is God. the Lord is God." When he saw the next day that he was mistaken he fled into the wilderness, sat down under a juniper tree and wished to die. But God had better things in store for him. Let us remember that when we sit under the juniper tree of discouragement. Read I Kings 17—19.

ESTHER. II.

He would have been a bold prophet who would have predicted that this poor orphan girl of a conquered and subject race and nation should become the favorite queen of the greatest potentate on earth. But "God moves in a mysterious way His wonders to perform." When He desires to save His captive people from destruction by a haughty, egotistical, oriental autocrat He elevates Esther to be queen of the realm, so she is in a position to thwart his diabolical plan. As Mordecai says to her: "Who knoweth, but thou art come to the kingdom for such a time as this?" Asking for the prayers of her people she says in a spirit of self-sacrifice: "I will go in unto the king and if I perish I perish." Chapter 4:16. The lesson of the whole story seems to be what is recorded in Prov. 28:10, "He shall fall himself in his own pit." Hamen was hanged on the gallows fifty cubits high which he had erected for Mordecai, the Jew, who would not bow to him nor do him reverence, because he had been taught to worship no man but God only.

JACOB. III.

In the Bible the faults and failings of men are as faithfully recorded as their virtues. Thus we find it in the biography of Jacob. Esau is not to be excused for selling his birthright, but Jacob must be equally condemned for having taken advantage of Esau's weakness and his aged father's blindness in wresting the birthright to himself. In consequence of this misdeed he had to flee from the wrath of his brother. In a strange land where he was kindly received Jacob did not conduct himself in such a manner that the approval of a righteous God could rest upon him. Jacob was divinely chosen as a vessel through which the blessings of God should flow for humanity, but to be thus used this vessel had to be cleansed and the cleansing took place upon his return at the Jordan. Here the angel of God wrestled with him all night unto the breaking of the day and Jacob subdued and conquered finally said: "I will not let thee go except thou bless me." On that occasion his character was changed as well as his name. Gen. 32:28. The Bible records only one mistake which Jacob made after this wonderful experience. It was that he loved Joseph more than his other children which brought much grief to his heart in his old age. But when Jacob at the age of 120 years embraced Joseph whom he had believed dead for more than twenty years and wept tears of joy, he realized that a gracious Providence which watcheth over our affairs doeth all things well.

SOLOMON. IV.

No man ever had greater opportunities than did Solomon. He possessed riches greater than any man in his day; he had wisdom so that he wrote a thousand treatise from the hysop that clingeth to the wall to the cedar that groweth on Lebanon. He had fame so that the Queen of Sheba came to see his wealth and to hear his wisdom and then exclaimed: "Not the half has been told me." But notwithstanding all this Solomon made a sad failure of life as expressed in I Kings 11:4, "For it came to pass when Solomon was old that his wives turned away his heart after other gods." Out of this sad experience Solomon wrote Ecclesiastes, the saddest book of the whole Bible, without a ray of hope except in the last chapter. He says that all life is vanity of vanity and vexation of spirit and a striving after the wind. It's a meaningless place if you do not take God and your responsibility to Him into consideration. Therefore he says in the last chapter, "Remember now thy Creator in thy youth", and closes by saying, "The conclusion of the whole matter is, fear God and keep His commandments, for this is the whole duty of man. For God will bring every work into judgment." Time has demonstrated and our own conscience testifies that Solomon's conclusion is correct.

Rev. H. J. Krehbiel,
Reedley, Cal.

7th Month — JULY — 31 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings		Daily Readings — The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Wed	An Unwilling Missionary. Jonah 1:1-10.		Ex. 12:1-13; Hosea 13:4	4 36	7 24
2	Thur	The World Need. Rom. 1:8-17.	Ethical	Ex. 14:13-31; Amos 3:1	4 36	7 24
3	Fri	God's Praises in the Isles. Isa. 42:10-13.	Conception of	Ex. 15:1-21; Mic. 6:4	4 37	7 23
4	Sat	The Triumph of Missions. Isa. 11:1-9.	God.	Hos. 2:14-23; Jno. 3:29	4 37	7 23
27		**The Beginning of Foreign Missions.** Acts 12:25—13:12. GOLDEN TEXT—Mark 16:15.		4th Sunday after Trinity.		**Day's Length 14 Hrs., 46 Min.**
5	Sun	Mercy Offered to All. Isa. 55:1-7.		Amos 5:21-24; Hos. 6:5-6	4 38	7 22
6	Mon	Paul's Message at Antioch. Acts 13:16-25.	Interpretation	Jas. 1:19-27; Mt. 25:31-46	4 38	7 22
7	Tues	Paul's Message at Antioch. Acts 13:26-39.	of Religion	Hos. 14:1-9; 11:8-9	4 38	7 22
8	Wed	The Double Effect. Acts 13:42-52.	in Terms	Rom. 12:9-21; 13:8-10	4 39	7 21
9	Thur	The Message of Malachi. Mal. 4:1-6.	of	Mic. 3:1-12; Mk. 10:17-22	4 39	7 21
10	Fri	The Ninevites Repent. Jonah 3:5-10.	Moral Conduct.	Acts 10:34-38; Mt. 22:34-39	4 40	7 20
11	Sat	The Gospel for All. Rev. 22:17-20.		Jno. 3; Amos 8:4-10	4 40	7 20
28		**The Gospel in Antioch of Pisidia.** Acts 13:13-52. GOLDEN TEXT—Isa. 55:4.		5th Sunday after Trinity.		**Day's Length 14 Hrs., 40 Min.**
12	Sun	Joy in Galilee. Isa. 9:1-7.		Gal. 6:7; Hos. 8:7, 11-14	4 41	7 19
13	Mon	The Gospel in Iconium. Acts 14:1-7.	Sin	Micah 2:1-13	4 41	7 19
14	Tues	The Gospel in Lystra. Acts 14:8-18.	Inevitably	Amos 6:1-14	4 42	7 18
15	Wed	Triumphing over Tribulation. Acts 14:19-28.	Brings	Micah 3:1-12	4 43	7 17
16	Thur	A Persecuted Prophet. Dan. 6:10-18.	Punishment.	Luke 13:34; 17:26-37	4 44	7 16
17	Fri	Persecution Predicted. 2 Tim. 3:10-17.		Amos 8:1-10;	4 45	7 15
18	Sat	God Our Deliverer. 2 Cor. 1:3-11.		John 3:1-17	4 46	7 14
29		**The Gospel in Lystra.** Acts 14:1-28. GOLDEN TEXT—Matt. 5:10.		6th Sunday after Trinity.		**Day's Length 14 Hrs., 28 Min.**
19	Sun	Our Help in Trouble. Psalm 46:1-7.		2 Cor. 3; Zech. 4:6	4 46	7 14
20	Mon	The Dissension. Acts 15:1-6.		Hag. 2:7-8; 2 Kgs. 19:29-37	4 47	7 13
21	Tues	Peter's Judgment. Acts 15:7-12.	The	Zech. 9:9-10; Ps. 20:6-9	4 48	7 12
22	Wed	James' Judgment. Acts 15:13-21.	Sovereignty	Matt. 21:5; Jno. 12:15	4 49	7 11
23	Thur	The Letter to Antioch. Acts 15:22-31.	of the Spirit.	Hab. 2:19-20;	4 50	7 10
24	Fri	Saved by Grace. Eph. 2:1-10.		Acts 17:22-31; Isa. 11:2	4 51	7 09
25	Sat	Abounding Grace. Rom. 5:12-21.		Phil. 3:1-16; Isa. 61:1-3	4 51	7 09
30		**The Council at Jerusalem.** Acts 15:1-35. GOLDEN TEXT—Acts 15:11.		7th Sunday after Trinity.		**Day's Length 14 Hrs., 18 Min.**
26	Sun	ustified by Faith. Rom. 5:1-9.		Hos. 2:14-23; 1 Cor. 13	4 52	7 08
27	Mon	Temptation. James 1:12-18.	The	Hos. 11:8-9; Mic. 4:1-5	4 53	7 07
28	Tues	Pure Religion. James 1:19-27.	Ultimate	Ps. 72; 1 Cor. 15:20-28	4 53	7 07
29	Wed	Doers of the Word. James 2:14-26.	Triumph	Isa. 9:1-7; Zeph. 3:9	4 54	7 07
30	Thur	Careful Speech. James 3:1-12.	of Love.	Jno. 4; Mal. 1:11	4 55	7 05
31	Fri	Humble Living. James 4:1-10.		Rom. 11:25-36; Rev. 21:1-5	4 56	7 04

MOON PHASES

		Eastern States	Central States	Western States
Full Moon	5th	12:05 a. m.	4th—11:25 p. m.	10:45 p. m.
Last Quarter	12th	6:46 p. m.	6:06 p. m.	5:26 p. m.
New Moon	20th	6:51 p. m.	6:11 p. m.	5:31 p. m.
First Quarter	28th	5:34 p. m.	4:54 p. m.	4:14 p. m.

Jupiter is in opposition with the sun on the 10th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. What Makes a Nation Great? Deut. 28:1-14. (Patriotic consecration meeting.)
12. The Beatitudes of the New Testament. Matt. 5:1-12; John 20:29; Rom. 4:7.
19. Great Women of the Bible. Luke 10:38-42; Esther 4:1-17.
26. The Progress and Achievements of the Negro in America. Ps. 40:1-5; Prov. 22:29.

GREAT TEACHINGS FROM THE MINOR PROPHETS

I. They Present an Ethical Conception of God.

The great source from which the prophets drew in their conception of God was the Exodus. In the three great social prophets, Hosea, Amos and Micah, a striking emphasis is placed upon this great event of Israel's past. Its significance lay in the fact that it illustrated forever Jehovah's conquering power, retributive justice and redeeming love. He is the God of the down-trodden and poor and not only willing, but able to save to the uttermost. (Cf. Hosea 11:1; 13:4; Amos 3:1; 9:7; Micah 6:4.) It can readily be seen that the narrative of this great deliverance from a state of galling bondage formed the impressive argument of the prophets for the practice of social justice and neighborly love.

Since the whole history of the Hebrews had proven that God was good and supremely interested in having his people be good like Himself (Cp. the law), we need not be surprised that with Amos "to seek the good" is to seek Jehovah, and "to seek Jehovah" is to seek the good. Amos 5:6, 14; Micah 10:17, 18.

We must also never forget that the religious leaders of Israel knew God not only from His revelations in national history, but from an intimate personal experience. Hosea's message that Jehovah is love and hope comes to us with such a strong appeal, because back of it lies a bleeding heart, the unspeakable tragedy of a broken home. Was the waywardness of the foolish nation like the waywardness of his deceiving and faithless wife? The poor husband, who could not give up his first love, concluded that the love of Israel's God must be still greater—just in discipline, yes, but never giving up (Cf. cc 1-3). It is but natural that Jesus found Himself in kinship with this great soul (Matt. 12:7) and that His inimitable portrayal of the father of the lost son in Luke 15 is an echo of Hosea 11:1.

II. They Interpret Religion in Terms of Moral Conduct.

Amos, Hosea and Micah clearly announce that no sacrificial system could ever propitiate or bind a moral God. (Amos 5:21-23; Hosea 6:6; Micah 6:1-8.) They thus reach out to the great truth that Jehova is only to be served through the social relationships of men. Amos emphatically exhorts: "Let justice roll on like big volumes of water and love (rather than righteousness) like a mighty rushing stream." Amos 5:24.

Hosea interprets true religion in the words quoted by our Lord, Matt. 9:13: "I desire love rather than sacrifice." In Hosea 6:6 we find the additional clause, "And an appreciation of My character rather than burnt-offerings." In 10:12 we meet with the epigrammatic admonition: Scatter seeds of kindness, act in accord with love, in short, begin a new life (Heb., break a fallow ground)!

Near the close of his book (6:1-8) Micah gives us the finest summary of prophetic teaching about religion found anywhere and scarcely even surpassed in the N. T. Having recounted God's loving guidance in the past (vs. 3-5) and enumerated the various offerings suggested by the priests (vs. 6-7), the prophet makes the startling, but simple and all convincing declaration: "This is all man's device (man is sbj. not obj.)." But what God requires is nothing more than to deal justly, to practice love and be unassuming in doing so in spite of opposition! (v. 8.)

No more needs to be said about religion after this wonderfully elucidative statement. It is the sum and substance of man's proper attitude God-ward and man-ward.

III. They Declare that Sin Inevitably Is Followed Up by Punishment.

In other words, God's spokesmen in the O. T. utter the solemn warning of Paul in Gal. 6:7: "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap!" To this unchangeable law in the moral world all the twelve minor prophets bear unmistakable witness, even Nahum and Obadiah, in their most direful vision of impending doom and sweeping annihilation. Amos' new and epoch-making statement is, that Jehovah's choice of Israel was ground for her greater condemnation. (Amos 3:2; cf. I Peter 4:17, 18.) In other words, the greater the privilege, the greater the responsibility!

The teaching that a society founded upon injustice cannot endure meets us on every page from Hosea down to Malachi. If the merchant sold refuse wheat and dealt with false weights (Amos 8:4-6); if the elders in the village gate accepted bribes from rich litigents and turned aside the poor from the right (Amos 5:12); if the wealthy women caused their husbands to crush the needy in order to gain the means for their wine-suppers (Amos 4:1); if the king and his nobles showed an absolute lack of responsibility (Hosea 6:10; 7:3-5): they must reap storm, because they continually sowed wind (Hosea 8:7)! The heat and bitterness of Micah's attack upon the ruling classes and his cutting invectives belong to the most "vitriotic" passages in all the literature of social controversy (3:2, 3) and his uncompromising declaration: "Zion shall be plowed as a field" (3:12), was not forgotten 100 years later in the time of Jeremiah. (Jer. 26:18.)

Probably less than 15 years elapsed between the last recorded words of Hosea and the capture of Samaria, which marked the downfall of the northern kingdom. Israel went into the exile, the nation died (Hosea 6:2; 13:14). Be not deceived, God is not mocked!

(Continued on Page 28)

8th Month AUGUST 31 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course		Sun rise h.m.	Sun sets h.m.
1	Sat	Patience. James 5:7-11.	Why Parables. Matt. 13:10-17, 34, 35		4 57	7 03
31		**The Epistle of James.** The Book of James. GOLDEN TEXT—James 1:22.	8th Sunday after Trinity.			**Day's Length 14 Hrs., 6 Min.**
2	**Sun**	The Power of Prayer. James 5:13-18.		Luke 4:16-32	4 58	7 02
3	Mon	Beginning 2nd Miss. Tour. Acts 15:36—16:5.	**Six Kingdom**	Matt. 13:31-33; Lk. 4:21-29	4 59	7 01
4	Tues	A Mission in Samaria. 2 Kings 17:24-28.	**Parables.**	Matt. 13:44-52	5 00	7 00
5	Wed	Josiah Encouraging Priests. 2 Chron. 35:1-6.	**Two Parables**	Luke 8:1-10	5 01	6 59
6	Thur	Peter Strengthening Brethren. Luke 22:24-34.	**Explained.**	Mark 4:13-25	5 02	6 58
7	Fri	Paul Encouraging Timothy. 1 Tim. 4:6-16.		Matt. 13:24-30	5 03	6 57
8	Sat	The Missionary Song. Psalm 96.		Matt. 13:36-43	5 04	6 56
32		**Beginning of Second Missionary Tour.** Acts 15:36—16:5. GOLDEN TEXT—Psalm 72:8.	9th Sunday after Trinity.			**Day's Length 13 Hrs., 52 Min.**
9	**Sun**	Salvation for All. Psalm 67:1-7.	**Five Parables**	Luke 12:13-21	5 05	6 55
10	Mon	Walking by the Spirit. Gal. 5:13-26.	**on Greed.**	Luke 16:1-13	5 06	6 54
11	Tues	Drunkenness Forbidden. Eph. 5:15-21.		Matt 18:23-35	5 07	6 53
12	Wed	Drunkenness Condemned. Isa. 28:1-6.		Luke 16:19-31	5 08	6 52
13	Thur	Strength and Duty of Youth. Eccl. 11:9—12:8.		Luke 14:1-14	5 09	6 51
14	Fri	Walking in the Light. Rom. 13:11-14.	**Six Parables on**	Luke 15:1-10	5 10	6 50
15	Sat	Saved by Grace. Eph. 2:1-9.	**Grace, Friendship.**	Luke 15:11-32	5 12	6 48
33		**Temperance Lesson.** Galatians 5:13-24. GOLDEN TEXT—Gal. 6:7.	10th Sunday after Trinity.			**Day's Length 13 Hrs., 36 Min.**
16	**Sun**	The Folly of Intemperance. Prov. 23:29-35.		Luke 10:30-37	5 13	6 47
17	Mon	The Macedonian Call. Acts 16:6-15.		Luke 11:5-13	5 14	6 46
18	Tues	An Open Door. 1 Cor. 16:1-8.		John 10:1-18	5 15	6 45
19	Wed	Abram's Call. Gen. 12:1-9.	**Known by**	Luke 13:1-9	5 17	6 43
20	Thur	Jonah's Call. Jonah 3:1-4.	**Their Fruits.**	Mark 13:24-37	5 18	6 42
21	Fri	Philip's Call. John 1:43-51.		John 15:1-17	5 19	6 41
22	Sat	The Great Commission. Matt. 28:16-20.		Matt. 7:15-29	5 20	6 40
34		**The Macedonian Call.** Acts 16:6-15. GOLDEN TEXT—Acts 16:9.	11th Sunday after Trinity.			**Day's Length 13 Hrs., 20 Min.**
23	**Sun**	Isaiah's Call. Isa. 6:1-8.		Matt. 9:9-17	5 21	6 39
24	Mon	Personal Gain vs. Public Good. Acts 16:16-24.		Luke 19:11-27	5 23	6 37
25	Tues	The Jailer Converted. Acts 16:25-34.		Matt. 25:14-30	5 24	6 36
26	Wed	The Officers Troubled. Acts 16:35-40.	**Parables of**	Luke 7:36-50	5 25	6 35
27	Thur	Following Christ. Mark 1:16-20.	**Judgment**	Luke 12:32-48	5 26	6 34
28	Fri	The Prodigal Son. Luke 15:11-21.	**and Reward.**	Matt. 20:1-16	5 27	6 33
29	Sat	Confessing Christ. Rom. 10:1-10.		Lk. 18:1-14; Matt. 22:1-14	5 28	6 32
35		**Paul and the Philippian Jailer.** Acts 16:16-40. GOLDEN TEXT—Acts 16:31.	12th Sunday after Trinity.			**Day's Length 13 Hrs., 2 Min.**
30	**Sun**	A New Standing and a New Song. Ps. 40:1-5.		Luke 14:15-27	5 30	6 30
31	Mon	Paul's Prayer for the Philippians. Phil. 1:1-11.		Matt. 21:23-46	5 31	6 29

MOON PHASES

		Eastern States	Central States	Western States
Full Moon	4th	7:11 a. m.	6:31 a. m.	5:51 a. m.
Last Quarter	11th	5:22 a. m.	4:42 a. m.	4:02 a. m.
New Moon	19th	8:26 a. m.	7:46 a. m.	7:06 a. m.
First Quarter	26th	11:58 p. m.	11:18 p. m.	11:38 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. God's Friendliness as Expressed in Nature. Matt. 6:26-30; Ps. 145:16. (An outdoor consecration meeting.)
9. The Benefits of Wholesome Play. Mark 6:31, 32; Luke 2:52.
16. Rules for the Game of Life. II Tim. 2:5, 15; I Cor. 9:24-27; I Pet. 2:11-17.
23. Perils of Envy, Anger and Hatred. Matt. 5:21, 22; I John 3:11-15.
30. What Is the Gospel? Why Preach It? I Cor. 15:1-11; 9:16-23. (Missionary meeting.)

THE PARABLES OF JESUS

A parable is a comparison. The parables of Jesus are short narratives based on possible events and illuminating important spiritual truths for the healing of nations. They are fountains of living water whose depths the "poor in spirit" might sooner fathom than intellectual giants can exhaust. They are elucidative sermonettes on some of the baldly stated truths in that greatest of all spiritual discourses, the Sermon on the Mount. Their essence is in the application, not in the story incident. Children love to hear them; sages, to ponder them in their hearts. They are pedagogical models that catch and hold attention. They readily find their place in our mental filing cabinet, and hence are easily remembered. By revealing new spiritual depths with each renewed contemplation they grow in sublimity as we grow in grace. They are a key to the kingdom—the Great Physician's diagnosis and indicated cure of ailing, sinful humanity.

The Old Testament parables are not of the same exalted character as are those of Jesus. Some of them take on something of the nature of what is defined as fables in that even inanimate objects are made to speak. (E. g. Trees choosing a king, Judges 9:7-15; or, a thistle speaking to a vine, II Kings 14:9.) Not that this casts doubt on them, for the Master Himself says, rebuking the Pharisees who demand that He silence His rejoicing disciples, "If these shall hold their peace, the stones will cry out." Luke 19:40.

Parables in the Old Testament are largely concerned with the conviction of an individual or group of a particular sin. (E. g., Nathan's "Thou art the man" to David, II Sam. 12:1-6; or I Kings 20:35-40; or Ezek. 19:2-14.) Those of Jesus also apply to individuals and groups, but they neither stop nor want to stop with that. They purpose to bring out universal, eternal religious principles. They put infinite truths, supernal verities, into finite human language pictures so that our minds may at least in part grasp and hold them. In His parables Jesus spoke the "mother tongue of religion."

We are told by Mark that "He taught them many things in parables". Very likely we do not have a record of all of these parables. John cites but two. In the four Gospels together there are thirty-six or more. Their interpretation must not be forced lest the parables be made "to limp". We should remember, too, that Jesus never told a "story" simply to entertain. His comparisons were never so vivid as to mar the spiritual truth that He wanted to drive home.

Christ was a close observer of nature and every-day life around Him. And He evidently believed in applied knowledge in the ministry. But knowledge does not become an end with Him. It is only the vehicle upon which He conveys deeper, vital messages. While we, therefore, must be on our guard not to magnify or even idolize knowledge; yet we, imitating our Master, should not hesitate, by the grace of God, to make the every-day life and knowledge of our times conveyances of the same eternal truths.

I do not believe that the parables of Jesus were intended to be classified according to this or that scheme. His daily ministrations and contacts evoked them, and His singularly divine mission on earth from the manger through the grave gave them direction.

One might classify the parables according to source, time, or contents.

1. Classified as to source there are parables of inanimate and plant life, and parables from human and animal life.

This classification, at best, is rather mechanical. It is the endex of the cataloger for reference rather than the prescription of the physician intended for health-giving reaction.

2. A chronological classification is of little value in itself, as it can hardly be carried out in detail with accuracy. The contents, rather than time, would likely be the deciding factor.

3. As to contents or essence we have parables of

Sin and Salvation (Lost Coin, Sheep, Son)
Spiritual growth (Mustard, Leaven, etc.)
Consummation (Virgins, Marriage feast, etc.)

Jesus may have followed a similar sequence in expounding the great truths He emphasized in parabolic language. Just as there was a time for Him to perform miracles, so there was a time for the profounder parables. He began His ministry with direct discourse, and later purposely adopted the symbolic address. Matt. 13:13 gives the reason for this, and Mark 4:12 and Luke 8:10 indicate the results.

The parable of the Sower is considered one of the earliest ones. Here we have human hearts divided, as the soil in the field is, into four groups according to their fruitfulness.

In the "Lost" parables Jesus begins with one sheep lost out of a hundred, continues with one coin lost, out of ten, and then narrows it down to one son lost out of two.

The parable of the Leaven illustrates how the Spirit purifies the individual and the church inwardly, thus pointing out to home mission activities; whereas the parable of the Mustard Seed indicates expansive growth as exemplified in foreign missions of today.

The parables of the Marriage-feast, the Virgins, and Lazarus indicate that finally "the door is shut". In fact, all of the parables have a peculiarity to which Jesus himself calls attention, citing Isaiah 6:9-10. They both conceal and reveal, depending upon the attitude of the hearer. Thus they become the parting of ways for the real disciples and those who hear but will not perceive. To some they are a means of grace, to others a judgment. What are they to us?

Space here will not permit a discussion of the separate parables. They are, however, cov-

(Continued on Page 33)

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course	Sun sets h.m.	Sun rise h.m.
1	Tues	Life's Objective, Christ. Phil. 1:12-21.	The Incarnation, its results. 1 John 1:1-4	5 32	6 28
2	Wed	Suffering for Christ. Phil. 1:22-30.	Light and darkness. 1 John 1:5-7	5 33	6 27
3	Thur	Christ-like Living. Phil. 2:1-11.	All are sinners. 1 John 1:8-10	5 35	6 25
4	Fri	Lights in the World. Phil. 2:12-18.	The Savior of the world. 1 John 2:1-6	5 36	6 24
5	Sat	Heavenly Citizenship. Phil. 3:12-21.	The law of love and of hate. 1 John 2:7-11	5 37	6 23
36		**Paul Writes to the Philippians.** Philippians 1—4. GOLDEN TEXT—Phil. 4:13.	13th Sunday after Trinity.		**Day's Length 12 Hrs., 46 Min.**
6	Sun	Mutual Helpers. Phil. 4:10-20.		5 38	6 22
7	Mon	Paul in Thessalonica and Berea. Acts 17:1-12.	Children, young, men, fathers. 1 Jno. 2:12-14	5 39	6 21
8	Tues	The Scriptures Make Wise. Deut. 4:1-8.	The world and the Father. 1 John 2:15-17	5 40	6 20
9	Wed	The Scriptures Make Clean. Psalm 119:9-16.	The anti-Christs. 1 John 2:18-19	5 41	6 19
10	Thur	The Scriptures Make Happy. Ps. 119:105-112.	How the anti-Christ is known. 1 John 2:20-23	5 43	6 17
11	Fri	The Scriptures Make Hopeful. Rom. 15:1-6.	Teaching of the Spirit. 1John 2:24-29	5 44	6 16
12	Sat	Scriptures Make Complete. 2 Tim. 3:14-17.	The children of God. 1 John 3:1-3	5 45	6 15
37		**Paul in Thessalonica and Berea.** Acts 17:1-12. GOLDEN TEXT—I Thess. 5:21.	14th Sunday after Trinity.		**Day's Length 12 Hrs., 26 Min.**
13	Sun	Constructive Living. 1 Thess. 5:12-24.		5 47	6 13
14	Mon	A Responsive Church. 1 Thess. 1:1-10.	Christians do not live in sin. 1 John 3:4-8	5 48	6 12
15	Tues	Paul Writes to Thessalonians. 1 Thess. 2:1-12.	Mutual love. 1 John 3:9-12	5 49	6 11
16	Wed	Steadfast in Suffering. 1 Thess. 3:1-10.	Love and Hatred. 1 John 3:13-18	5 50	6 10
17	Thur	Walking in God's Way. 1 Thess. 4:1-12.	Peace and assurance. 1 John 3:19-24	5 52	6 09
18	Fri	Those Fallen Asleep. 1 Thess. 4:13-18.	The false prophets. 1 John 4:1-6	5 53	6 07
19	Sat	Sons of the Day. 1 Thess. 5:1-11.	Love the token of sonship. 1 John 4:7-10	5 54	6 06
38		**Paul Writes to the Thessalonians.** I Thess. 1—5. GOLDEN TEXT—I Thess. 5:18.	15th Sunday after Trinity.		**Day's Length 12 Hrs., 10 Min.**
20	Sun	Chosen of the Lord. 2 Thess. 2:13-17.		5 55	6 05
21	Mon	Beginning of Foreign Missions. Acts 13:1-12.	Signs of fellowship with God. 1 John 4:11-16	5 57	6 03
22	Tues	The Council at Jerusalem. Acts 15:1-11.	Love to God expels fear. 1 John 4:17-21	5 59	6 01
23	Wed	One Religion. James 1:19-27.	Signs of divine sonship. 1 John 5:1-5	6 00	6 00
24	Thur	Strengthening the Churches. Acts 15:36—16:5.	The three witnesses. 1 John 5:6-12	6 02	5 58
25	Fri	The Macedonian Call. Acts 16:6-15.	Certainties of eternal life. 1 John 5:13-17	6 03	5 57
26	Sat	Paul and the Philippian Jailer. Acts 16:19-34	The great facts of faith. 1 John 5:18-21	6 04	5 56
39		**Review.** I Peter 4:12-19. GOLDEN TEXT—I Peter 1:8.	16th Sunday after Trinity.		**Day's Length 11 Hrs., 50 Min.**
27	Sun	Paul in Thessalonica and Berea. Acts 17:1-12.		6 06	5 54
28	Mon	Paul in Athens. Acts 17:16-21.	Walking according to Christ. 2 John 1:1-8	6 07	5 53
29	Tues	Paul on Mars Hill. Acts 17:22-34.	Need of simple fidelity to Christ. 2 Jno. 1:9-13	6 08	5 52
30	Wed	Elijah on Mount Carmel. 1 Kings 18:30-39.	Christian grace of hospitality. 3 John 1:1-14	6 10	5 50

MOON PHASES

		Eastern States	Central States	Western States
Full Moon	2nd	3:05 p. m.	2.25 p. m.	1:45 p. m.
Last Quarter	9th	7:23 p. m.	6:43 p. m.	6:03 p. m.
New Moon	17th	11:24 p. m.	10:44 p. m.	10:04 p. m.
First Quarter	25th	7:02 a. m.	6:22 a. m.	5:42 a. m.

Mars is in conjunction with the sun on the 10th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. **Learning How to Pray. Matt. 6:5-15. (Consecration meeting.)**
13. **The Harvest of Our Lives: What Shall It Be? Gal. 6:7-10; Prov. 11:17-20; II Cor. 5:10.**
20. **Getting Strength from God. II Cor. 12:6-10; Phil. 4:11-13.**
27. **Christian Friendliness to South America. Matt. 4:16, 17.**

THE EPISTLES OF JOHN

From ancient times seven of the twenty-one New Testament letters have been grouped by themselves and called the catholic of "General Epistles". Of these, three stand together and apart from the rest, known as the Epistles of John. They are anonymous, and the first epistle contains neither a proper name, except our Lord's, nor a single definite allusion, personal, geographical or historical. Nevertheless, from a very early date men of note in the church considered them authoritative writings of the Apostle John.

The Second Epistle and the Third Epistle of John are both inspired letters emphasizing the Christian grace of hospitality, giving at the same time counsel and warning. II John addressed "to the elect lady" may have been written to some Christian woman, distinguished for piety and zeal. The Third Epistle is addressed to an individual, the beloved Gaius.

The Purpose of the First Epistle.

The purpose of I John is clearly stated in chapter 5, verse 13. "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." It was written to the young, whose sins had been forgiven; to the fathers who knew Him who is from the beginning; to the young men who were strong, who had the Word abiding in them and who had overcome the evil one. Further, he wrote to Christians who had the anointing from the Holy One. The letter is not one of reproof for these Christians, though they had their faults. False teachers were among them and had gone out from them. These are a token to the writer and readers that they are living in the "last time" and the coming of the Lord is expected.

The chief error that is combatted relates to the person of Christ. To deny that He is at once the ideal man and the true God, is the supreme lie. This is Anti-Christ. Who were the errorists called Anti-Christs? Many answers have been given, and men are still guessing.

But we are not left in the dark as to the marks of a true Christian. Error may be many, but truth is one, and John drives home the truth.

How may I know that I am a Christian? John answers that question nine times by "Hereby we know". The foundation of our life with God is the Christian knowledge, "that which we have seen and heard". This underlies faith, which underlies love, which underlies obedience. John shows us God in His Fatherhood, His truth, His righteousness, His forgiving grace, and in the fulness of His life as expressed in His Triune Being. But above all else He is light and He is love.

How may I know that I am a Christian? Well, John sees God as Light and the Christian life as fellowship with God, a walking in the light. We may know whether we are walking in the light by applying to ourselves a threefold test, the righteousness test, the love test and the faith test. Moreover, to make assurance doubly sure, John presents the Christian life as a life of divine sonship, tested by the same tests of righteousness, of love and of faith.

The Righteousness Test.

First, in the confession of sin, which brings us under the cleansing power of the blood of Jesus and makes His intercession available for us. It is a tempting but noxious fallacy to argue, that because a Christian ought not to sin, therefore he cannot and never does sin. A tenet of the Gnostic heretics, as of some modern holiness advocates who call their sins, no matter how gross, "mistakes", "errors", "failings", but God forbid, never sins.

Second, divine sonship implies by its very nature an antagonism to all sin, and does not harbor pet failings under the delusion that it is impossible to sin.

Third, divine sonship implies that a Christian strive to attain the character of Christ, in Whom there is no sin.

Fourth, the light not only reveals sin, its greater function is to reveal duty; to walk in the light is to keep God's commandment. "Whosoever is begotten of God doeth no sin, and he cannot sin", is said no doubt with the false teachers in mind who were suggesting that a man might be righteous even though he were doing what is wrong. "My little children, let no man lead you astray: he that doeth righteousness is righteous."

The Love Test.

One who is walking in the light revealed by Christ will not only do what is right in refraining from sin, he will also keep the great commandment of love which Christ gave and Himself fulfilled. The test is not difficult to apply: "He that saith he is in the light and hateth his brother, is in darkness even until now". Surely nothing is so blind as hatred; it hides our own faults, and refuses to see the virtue of others.

We know what true love really is in the light of the example of Christ who gave His life for men. The obligation is to follow in His steps, if the need arise and give our life for the brethren.

But there is a more simple test by which we can know at once whether we are at least on the road to possess true love. "But whoso hath the world's goods, and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?"

The Faith Test.

The light of God not only reveals sin and duty, the children of God and the children of the world in their true character, as the Christ, the incarnate son of God. And all that calls itself Christian is to be tested by its reception or rejection of this truth.

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10th Month OCTOBER *31 Days*

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Thur	Daniel in Babylon. Dan. 5:17-28.	Matt. 6:1-4	6 11	5 49
2	Fri	Amos at Bethel. Amos 4:4-13.	Matt. 6:5-15	6 12	5 48
3	Sat	Peter at Caesarea. Acts 10:34-44.	Matt. 6:16-18	6 13	5 47
40		**Paul in Athens.** Acts 17:16-34. GOLDEN TEXT—Acts 17:28.	17th Sunday after Trinity.	**Day's Length 11 Hrs., 32 Min.**	
4	Sun	The Omnipresent God. Psalm 139: 7-12.	John 8:31-42	6 15	5 45
5	Mon	Paul at Corinth. Acts 18:1-11.	Matt. 7:1-8	6 16	5 44
6	Tues	Paul before Gallio. Acts 18:12-17.	Rom. 12:1-21	6 17	5 43
7	Wed	Paul's Preaching at Corinth. 1 Cor. 2:1-10.	Philemon 1:1-9	6 19	5 41
8	Thur	The Carnal Corinthians. 1 Cor. 3:1-9.	Philemon 1:10-22	6 20	5 40
9	Fri	Corinthian Church Divided. 1 Cor. 1:10-18.	Matt. 23:1-12	6 21	5 39
10	Sat	Paul Comforts the Church. 2 Cor. 1:1-11.	Eph. 6:1-18	6 23	5 37
41		**Paul at Corinth.** Acts 18:1-17. GOLDEN TEXT—Acts 18:9.	18th Sunday after Trinity.	**Day's Length 11 Hrs., 14 Min.**	
11	Sun	Love, the Supreme Grace. 1 Cor. 13:1-11.	Prov. 4:1-6	6 24	5 36
12	Mon	Concerning Spiritual Gifts. 1 Cor. 12:1-11.	Prov. 4:7-13	6 25	5 35
13	Tues	Diverse Gifts but Same Spirit. 1 Cor. 12:12-13.	Prov. 4:14-27	6 27	5 33
14	Wed	Many Members, One Body. 1 Cor. 12:20-31.	Eccl. 12:1-14	6 28	5 32
15	Thur	Christ a Revelation of Father. 2 Cor. 4:1-6.	1 Cor. 13	6 29	5 31
16	Fri	Gospel as Preached by Paul. 1 Cor. 15:1-11.	Hos. 4:1-6	6 31	5 29
17	Sat	Paul's Farewell to Cor. Church. 2 Cor. 13:1-11.	Isa. 55:1-13	6 32	5 28
42		**Paul Writes to the Corinthians.** I Cor. 12:1—13:13. GOLDEN TEXT—I Cor. 13:13.	19th Sunday after Trinity.	**Day's Length 10 Hrs., 56 Min.**	
18	Sun	Perfected in Love. 1 John 4:7-13.	1 Tim. 1:1-7	6 33	5 27
19	Mon	Paul and Apollos in Ephesus. Acts 18:18-28.	Mark 1:14-22	6 34	5 26
20	Tues	Paul and the Baptist's Disciples. Acts 19:1-12.	Luke 10:1-16	6 36	5 24
21	Wed	Paul and the Magicians. Acts 19:13-22.	Luke 10:17-22	6 37	5 23
22	Thur	The Silversmith's Riot. Acts 19:23-34.	Matt. 28:11-20	6 38	5 22
23	Fri	The Rioters Rebuked. Acts 19:35-41.	John 21:13-17	6 39	5 21
24	Sat	Paul Writes to Ephesian Church. Eph. 1:1-14.	Acts 1:1-8 .	6 41	5 19
43		**Paul in Ephesus.** Acts 18:18—19:41. GOLDEN TEXT—I Tim. 6:10.	20th Sunday after Trinity.	**Day's Length 10 Hrs., 38 Min.**	
25	Sun	The Blessed State of the Believer. Isa. 55:8-13.	Acts 2:1-13	6 42	5 18
26	Mon	Obedience to Law. Eph. 6:1-9.	Acts 2:14-28	6 43	5 17
27	Tues	Armed for the Evil Day. Eph. 6:10-20.	Acts 2:29-40	6 44	5 16
28	Wed	An Army Lost, Drunkenness. 1 Kings 20:13-21.	Acts 2:41-47	6 45	5 15
29	Thur	A Kingdom Lost, Drunkenness. Dan. 5:1-9, 31.	2 Tim. 4:1-8	6 46	5 14
30	Fri	Israel Destroyed by Drunkenness. Amos 6:1-8.	2 Tim. 3:1-17	6 48	5 12
31	Sat	Watchfulness and Sobriety. 1 Thess. 5:1-11.	Rev. 3:14-22	6 49	5 11

MOON PHASES

		Eastern States	Central States	Western States
Full Moon	2nd	12:23 a. m.	1st—11:43 p. m.	11:03 p. m.
Last Quarter	9th	1:46 p. m.	1:06 p. m.	12:26 p. m.
New Moon	17th	1:17 p. m.	12:37 p. m.	11:57 a. m.
First Quarter	24th	1:49 p. m.	1:09 p. m.	12:29 p. m.
Full Moon	31st	12:28 p. m.	11:48 a. m.	11:08 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. How Can Our Society Benefit Our Community? Matt. 5:13-20. (Consecration meeting. Rally Sunday.)
11. They "First Gave Their Own Selves"—a Stewardship Meditation. II Cor. 8:1-15.
18. What Is Expected of a Christian Citizen? Micah 6:8; Titus 3:1-8. (Citizenship Day.)
25. Our New Americans: How They Help Us and How We Can Help Them. Deut. 10:12-22; Luke 7:1-5.

CONTRIBUTIONS OF MENNONITISM TO MODERN LIFE

It has always been characteristic of Mennonitism to avo d the public eye. Due to the state of affairs in Europe 400 years ago, seclusion was to their advantage. For tnis reason little is known of the denomination until very recent years. It will doubtless come as a surprise to many to know that the Mennonites have made some real and much worth-while contributions to modern religious and social life.

1. The First Formal Protest Against Negro Slavery. As early as 1662, Plockhoy, in his Mennonite colony on the Delaware had written in his constitution that slavery should be prohibited. The first formal protest, however, written against slavery in America was written in 1688 in the home of Thomas Kunders in Germantown, Pa. The protest was promoted by the Mennonites and presented to the Quakers Monthly Meeting for consideration. Says Ex-Governor Pennypacker, "A little rill there started which further on became an immense torrent, and when men hereafter trace analytically the cause which led to Gettysburg and Appomattox they will begin with the tender conscience of the linen weavers and husbandmen (Mennonites) of Germantown."

2. The First Book on Pedagogy. Backward as Mennonites may today be in educational matters, yet, to this people must go the honor of having produced the first book on pedagogy written and printed in Ameria. Modern historians of American education are giving recognition to this fact. Dock was a very able and popular educator in the early Germantown community. He was a liberal minded Mennonite who knew the value of education. His book, "School Management" (Schul-Ordnung), was printed by Christopher Saur in 1770. In Dock's book are educational principles and ideals, which today are considered entirely modern.

3. The First Protestant Bishop. It is not generally known that the first Protestant Bishop on American soil was a Mennonite, William Rittenhouse. Rittenhouse came to America in 1688. It is also not generally known that Rittenhouse, aside from his religious activities in the Germantown community, manufactured in 1690 the first paper made in America. His paper mill was originally built on the branch of the Wissahickon Creek. In 1700 this mill was destroyed by a freshet and another was built in 1702. Samples of the Rittenhouse paper are yet in existence.

4. The Mother of the Baptists. At least one, and perhaps three, of the present-day denominations in America owe their origin to the Mennonite church. "It is not generally known", says Dr. Smith, "that the original Baptist Church in England grew directly out of the Mennonite Church in Amsterdam. and that they also owe to Mennonite influence the two cardinal principles of their faith, namely, the complete elimination of State from religion, and a church membership limited to the regenerated." The statement of Dr. Smith is corroborated by men like Pennypacker, Barclay and Newman. Says Pennypacker: "From the Mennonites sprang the general Baptist Churches of England, the first of them having an ecclesiastical connection with the parent societies in Holland, and their organizers being Englishmen who, as has been discovered, were actually members of the Mennonite Church at Amsterdam." Barclay also introduces direct and valuable evidence on the same point. Newman, the Baptist historian, recognizes the fact.

5. The Mother of the Brethren. The denomination (Dunkards) originated in Germany in 1708, nearly 200 years later than the Mennonites. The statement in the Encyclopedia of Religion and Ethics to the effect that the Dunkards are in no way connected with the Mennonites, or with the German Anabaptists may be difficult to prove. While there is at present no organic connection, yet it is very difficult to explain the family relationships, the likeness in doctrine and practice, customs in dress, rural life, and general religious attitude, which is common to both, if there was not at some earlier stage some organic connection. It is also difficult to explain why Brethren Churches sprung up so rapidly in practially all of the Mennonite Communities. The Mennonites were in existence for nearly two centuries before the Dunkards, and history furnishes no record of any other denomination besides the Mennonites holding the particular doctrines, ideals and practices which the Mennonites held, and which the Dunkard since hold. A thorough and open-minded investigation may show the Dunkard Church, like the Baptist, quite a direct product of early Mennonitism.

6. The Mother of the Friends. Robert Barclay, the noted English Quaker historian, says that affinity between the religious principles of the Friends (Quakers) and the Mennonites is so obvious, and in many respects so striking, that an actual descent of the former from the latter has been hinted as highly probable. "So clearly", says he, "do these views correspond with those of George Fox, that we are compelled to view him as the unconscious exponent of the doctrine, practice and discipline of the ancient and stricter party of the Dutch Mennonites."

Beside all this there is some very interesting historical material relative to the connection between the Mennonites and the "Pilgrim Fathers" before they left Europe, which, if investigated would most likely connect the Mennonites with the Congregational Church.

Well, what about it? Just this: The Mennonites have made a large and most important contribution to modern Religious life. But past reputation will not save us for the future. We owe it to the world, to ourselves, to our children

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11th Month — NOVEMBER — 30 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course		Sun rise h.m.	Sun sets h.m.
44		**The Fight Against Strong Drink.** (World's Temperance Sunday.) Eph. 6:1-20. G. T.—Eph. 6:10.	21st Sunday after Trinity.			**Day's Length 10 Hrs., 20 Min.**
1	**Sun**	God of Widow and Fatherless. Ps. 94:1-8.	**The Master's Way.**	Acts 16:23-34	6 51	5 09
2	Mon	Paul Leaves Ephesus. Acts 20:1-6.		Matt. 22:35-40; 7:12	6 52	5 08
3	Tues	Paul Preaches at Troas. Acts 20:7-12.		1 Peter 2:11-25	6 53	5 07
4	Wed	Paul Returns to Miletus. Acts 20:13-16.		Matt. 5:21-26	6 54	5 06
5	Thur	Paul's Farewell at Miletus. Acts 20:17-27.		Matt. 5:43-48	6 55	5 05
6	Fri	Paul's Charge to the Elders. Acts 20:28-38.		Rom. 12:19-21	6 56	5 04
7	Sat	Paul's Prayer for the Ephesians. Eph. 3:14-21.		Luke 6:27-35; 23:34	6 57	5 03
45		**Paul's Farewell at Miletus.** Acts 20:1-38. GOLDEN TEXT—Acts 20:35.	22nd Sunday after Trinity.			**Day's Length 10 Hrs., 6 Min.**
8	**Sun**	Tears and Victory. Psalm 126:1-6.	**Reconciliation.**	Matt. 5:33-37	6 53	5 02
9	Mon	Paul Journeys toward Jerusalem. Acts 21:1-6.		2 Cor. 5:18-20	6 59	5 01
10	Tues	In Home of Philip, Evangelist. Acts 21:7-14.		Eph. 2:14-18	7 00	5 00
11	Wed	Paul Received at Jerusalem. Acts 21:15-25.		Micah 4:1-6	7 01	4 59
12	Thur	Paul Arrested in the Temple. Acts 21:26-36.		1 Tim. 2:1-7	7 02	4 58
13	Fri	Paul's Address from the Stairs. Acts 21:37-40.		Rom. 5:7-11	7 03	4 57
14	Sat	A Citizen of Rome. Acts 22:22-30.		Col. 3:8-14	7 04	4 56
46		**Paul's Arrest in Jerusalem.** Acts 21:17—22:30. GOLDEN TEXT—I Peter 4:16.	23rd Sunday after Trinity.			**Day's Length 9 Hrs., 50 Min.**
15	**Sun**	Jehovah Guards His People. Psalm 125:1-5.		Col. 1:19-20; Heb. 2:17	7 05	4 55
16	Mon	Paul before the Council. Acts 23:1-11.	**The Fatherhood of God.**	Heb. 2:10-14	7 06	4 54
17	Tues	A Plot to Kill Paul. Acts 23:12-24.		Acts 17:24-28	7 07	4 53
18	Wed	The Letter to Felix. Acts 23:25-35.		Mal. 2:10-12	7 03	4 52
19	Thur	Paul Accused before Felix. Acts 24:1-9.		Matt. 23:8-12	7 09	4 51
20	Fri	Paul's Defense before Felix. Acts 24:10-21.		John 20:16-18	7 10	4 50
21	Sat	The Indecision of Felix. Acts 24:22-27.		1 Cor. 12:4-13	7 11	4 49
47		**Paul Before Felix.** Acts 23:1—24:27. GOLDEN TEXT—Acts 24:16	24th Sunday after Trinity.			**Day's Length 9 Hrs., 36 Min.**
22	**Sun**	Faith and Prayer in Trouble. Psalm 86:11-17.		Isa. 19:24; Matt. 6:9	7 12	4 48
23	Mon	Paul Summoned before Festus. Acts 25:1-12.		Acts 10:28-29; 10:34-35	7 13	4 47
24	Tues	Festus Confers with Agrippa. Acts 25:13-22.	**International Good-will.**	Rom. 14:7; 1 Cor. 12:12-20	7 14	4 46
25	Wed	Paul's Defense before Agrippa. Acts 26:1-11.		Isa. 19:23, 24	7 15	4 45
26	Thur	Paul's Defense before Agrippa. Acts 26:12-23.		Isa. 2:1-4	7 16	4 44
27	Fri	Agrippa Declares Paul Innocent. Acts 26:24-32.		Isa. 26:2; 42:4-6	7 17	4 43
28	Sat	Pilate Declares Jesus Innocent. Luke 23:13-23.		Matt. 28:19-20; Eph. 2:21-22	7 17	4 43
48		**Paul Before Agrippa.** Acts 25:1—26:32. GOLDEN TEXT—Acts 26:19.	1st Sunday in Advent.			**Day's Length 9 Hrs., 26 Min.**
29	**Sun**	A Prayer for Deliverance. Psalm 43:1-5.		Rev. 21:1-3, 24-26	7 18	4 42
30	Mon	Paul Sails for Rome. Acts 27:1-8.		Micah 6:8; Luke 2:14; 3:5-6	7 18	4 42

MOON PHASES

		Eastern States	Central States	Western States
Last Quarter	8th	10:25 a. m.	9:45 a. m.	9:05 a. m
New Moon	16th	2:09 a. m.	1:29 a. m.	12:49 a. m.
First Quarter	22nd	9:17 p. m.	8:37 p. m.	7:57 p. m.
Full Moon	30th	3:23 a. m.	2:43 a. m.	2:03 a. m.

Saturn is in conjunction with the sun on the 9th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. Can We Live by the Golden Rule? Matt. 7:12; Lev. 19:18; Gal. 6:1. (Consecration meeting.)
8. What Can Young People Do for International Friendship? Matt. 28:19,20; Acts 17:22-31; Gal. 3 26-29.
15. How Can We Overcome the Spirit of Lawlessness? Rom. 13:1-8.
22. God's Bounties: How Can We Share Them with Others? Deut. 28:1-9; Matt. 25:34-40. (Thanksgiving meeting.)
29. Victories of Christian Friendliness in China. Acts 2:38-47.

A CHRISTIAN'S ATTITUDE TOWARD WAR

It is understood that war as an end is not under discussion. Few fighting Christians regard war as an end. War is a means to an end. Most Christians acknowledge the evil of war; they justify war only because of its good ends.

War a Problem of Method.

More precisely stated, our question is: Can a Christian employ war as a method of achieving a justifiable end? The early Christians refused to do so. For centuries Christians took their stand faithfully against war. As a recent writer puts it: "The early Christian church was the first Peace Society". According to Justin Martyr (114-165 A. D.) the spirit of war and the Spirit of Jesus are absolutely irreconcilable. According to Tertullian (145-220 A. D.) a soldier who became a Christian should leave the army at once. According to Cyprian (100-258 A. D.) war is nothing but wholesale murder. Arnobius and Lactantius (about 300 A. D.) denounce war roundly. And not only is it true that between 50 A. D. and 170 A. D. no Christian soldier is known to have existed, but innumerable instances are indicated where Christians threw down their arms and took the death of a traitor, simply saying: "I am a Christian, and therefore I cannot fight. We see, then, that war as a method for achieving even justifiable ends was regarded by the early church fathers as un-Christian.

War a Violation of the Master's Way.

We have heard it said that Jesus never faced a war situation, and that in His teaching there is no reference to war. Is it true that Jesus never faced a war situation? In what kind of an age did He live? He lived at a time when Judea was left without any settled government, exposed to every form of disorder. (See History of New Testament Times, by Shailer Matthews, p. 130.) During these days Palestine was a conquered province of Rome. The whole of His life was spent during this period of conflict with Rome. One insurrection after another was instigated by the Jews against the Romans. Ezechias of Galilee, Judas the Galilean and Barabbas, to mention only a few, were leaders of revolutionary movements against the Romans.

One historian puts it this way: "At that time (namely at the time when Jesus lived) there was but one problem—a single, all-absorbing national problem, that became under existing circumstances the religious problem as well—namely the problem of escaping from annihilation by Rome. Now Jesus knew that the Jews expected the Messiah to free them from the Roman yoke. The Messiah was to be a son of David, a 100 per cent. Jew, who at the head of a loyal army would bring victory and prosperity to the Jewish nation. With this in view the Jews offered Him the crown. Did Jesus ever face a war situation? To ask the question is to answer it. If Jesus believed in the method of war, why did He refuse to employ that method, but instead He chose the way of the cross? Simply because military methods were absolutely contrary to His way of life: the duty of love, even to one's enemies; the avoidance of vengeance; His high estimate of human life, even the least of the children of men; the duty of unending forgiveness, even as many times as seventy times seven; the persuasive power of sacrifice, even the cross, if need be—can these be reconciled with the method of war? Kirby Page has truly said: "If the method and weapons of modern war do not violate Jesus' way of life, then His words and deeds have no meaning and we are left without any idea as to what He taught about any subject whatsoever. Either Jesus was unalterably opposed to the method of war or we have no means of knowing what He approved or condemned." (See War: Its Consequences and Cure, by Kirby Page, p. 79.) Harry Emerson Fosdick puts it this way: "War means everything that Jesus did not mean and means nothing that Jesus did mean."

War Opposed to the Principle of Reconciliation.

Reconciliation is two-fold, man with God and man with man. There can be no reconciliation of man with God without a reconciliation of man with his fellowmen. But war is diametrically opposed to reconciliation of man with man. While the church through centuries has emphasized reconciliation of man with God, and rightly so, it should not have neglected the other phase of the problem, reconciliation of man with man, nation with nation. The latter becomes increasingly one of the great tasks of the church of Jesus Christ here on earth, but the method of war is not the way this task can be accomplished. Large groups of Christians begin to realize, more than ever before, the conflict between the principles of reconciliation and the methods of war. The Fellowship of Reconciliation, for example, having faced the issue courageously, has gone on record as follows: "Since war inevitably involves violation of these principles and disregard of the supreme value of personality, we find ourselves unable to engage in it; and since the existing organization of society engenders motives and methods which violate these principles and hinder the development of character into the likeness of Christ, we are convinced that loyalty to Him and to humanity calls us to seek with others such fundamental changes in the spirit of men in the structure of the social order as shall make possible the full expression of love in personal, social, industrial, national and international life." (See Statement of Principles of the Fellowship of Reconciliation, p. 4.)

Is it not time that all that bear the name of Christ in every land should unite and solemnly

(Continued on Page 38)

12th Month DECEMBER 31 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course	Sun rise h.m.	Sun sets h.m.
1	Tues	The Dangerous Voyage. Acts 27:9-20.	Christ the great missionary. Luke 4:18, 19	7 19	4 41
2	Wed	Paul's Assurance. Acts 27:21-26.	Mission of John the Baptist. Luke 3:3-6	7 19	4 41
3	Thur	Paul Comforts his Comrades. Acts 27:27-36.	The Twelve sent out. Matt. 10:5-15	7 20	4 40
4	Fri	The Shipwreck and the Escape. Acts 27:37-44.	The seventy sent out. Luke 10:1-11	7 20	4 40
5	Sat	Paul's Perils and Sufferings. 2 Cor. 11:22-33.	The great commission. Matt. 28:18-20	7 21	4 39
49		**Paul's Voyage and Shipwreck.** Acts 27:1-34. GOLDEN TEXT—Matt. 14:27.	2nd Sunday in Advent.	**Day's Length 9 Hrs., 18 Min.**	
6	**Sun**	Master of Wind and Wave. Psalm 107:23-32.	Called to be witnesses. John 15:26-27	7 21	4 39
7	Mon	Paul in Melita. Acts 28:1-10.	No idlers wanted. Matt. 20:1-7	7 22	4 38
8	Tues	Paul in Rome. Acts 28:11-16.	A runaway missionary arrested. Jon. 1:1-3, 17	7 23	4 37
9	Wed	Paul Preaches in Rome. Acts 28:17-23.	Obedient and effective. Jonah 3:1-5	7 23	4 37
10	Thur	Paul Wins Converts to Christ. Acts 28:24-31.	Impelled by persecution. Acts 8:1-4	7 23	4 37
11	Fri	Paul Writes to the Romans. Rom. 1:1-12.	The Spirit selects and sends. Acts 13:1-4	7 23	4 37
12	Sat	Love the Fulfilling of the Law. Rom. 13:8-14.	The door opened. 1 Cor. 16:9; Rev. 3:7-8	7 24	4 36
50		**Paul in Melita and Rome.** Acts 28:1-31. GOLDEN TEXT—Rom. 1:16.	3rd Sunday in Advent.	**Day's Length. 9 Hrs., 12 Min.**	
13	**Sun**	Self-dedication not Self-conceit. Rom. 12:1-8.	Always abounding. 1 Cor. 15:58	7 24	4 36
14	Mon	Paul's Summary. 2 Tim. 3:10, 11;4:6-18.	Debtor to all. Rom. 1:13-17	7 24	4 36
15	Tues	Saul the Persecutor. Acts 7:54—8:3.	Pass the word along. Rev. 22:17	7 25	4 35
16	Wed	The Conversion of Saul. Acts 9:1-9.	Beginning at home. Mark 5:18-20	7 25	4 35
17	Thur	Saul Called of God to Preach. Gal. 1:11-24.	In ever widening circles. Acts 1:8, 9	7 25	4 35
18	Fri	Preaching, Teaching at Antioch. Acts 11:19-30.	Reaching out. Rom. 15:22-25	7 25	4 35
19	Sat	The Apostle to Gentiles. Acts 13:1-3; 44-52.	Going after the lost. Luke 15:3-7	7 25	4 35
51		**Paul's Summary of His Life.** II Tim. 3:10, 11; 4:6-18. GOLDEN TEXT—II Tim. 4:7.	4th Sunday in Advent.	**Day's Length 9 Hrs., 10 Min.**	
20	**Sun**	The Crown of Righteousness. Rev. 21:1-7.	By all means save some. 1 Cor. 9:19-24	7 25	4 35
21	Mon	Paul on Mars Hill. Acts 17:22-34.	Sacrifice called for. John 12:20-25	7 25	4 35
22	Tues	Paul at Corinth. Acts 18:1-11.	Self-effacement. John 3:26-30	7 26	4 34
23	Wed	Paul's Farewell. Acts 20:28-38.	The missionary's support. 1 Cor. 9:7-14	7 25	4 35
24	Thur	Paul's Voyage and Shipwreck. Acts 27:37-44.	A possible hindrance. 1 Cor. 9:12-19	7 25	4 35
25	Fri	The Wise Men and the Star. Matt. 2:1-12.	Good tidings for all people. Luke 2:10, 29-32	7 25	4 35
26	Sat	Paul in Rome. Acts 28:11-23.	Backing up missionaries. Phil. 1:6; 4:10-16	7 25	4 35
52		**Review: From Athens to Rome.** GOLDEN TEXT—Rom. 5:1.	Sunday after Christmas.	**Day's Length 9 Hrs., 10 Min.**	
27	**Sun**	The Security of the Righteous. Ps. 91:1,2,9-16.	Ambassadors for Christ. 2 Cor. 5:20—6:1	7 25	4 35
28	Mon	Etc.	The other sheep. John 10:14-16	7 25	4 35
29	Tues	Etc.	Ripe for the harvest. John 4:35-38	7 24	4 36
30	Wed	Etc.	God is waiting. 2 Peter 3:8, 9	7 24	4 36
31	Thur	Etc.	To all the world, then the end. Matt. 24:14	7 24	4 36

MOON PHASES

		Eastern States	Central States	Western States
Last Quarter	8th	7:22 a. m.	6:42 a. m.	6:02 a. m.
New Moon	15th	2:16 p. m.	1:36 p. m.	12:56 p. m.
First Quarter	22nd	6:20 a. m.	5:40 a. m.	5:00 a. m.
Full Moon	29th	9:12 p. m.	8:32 p. m.	7:52 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. How Can We Translate Christmas into Service? I John 4:7-14. (Consecration meeting.)
13. Bible Principles of Giving. Lev. 27:30; I Cor. 16:1-4, 14.
20. Why Is Christmas a Time of Joy? Matt. 1:18-23; II Cor. 9:15.
27. Press On! Phil. 3:7-14.

THE PLACE OF MISSIONS IN THE LIFE OF THE CHURCH AND THE INDIVIDUAL

The article on missions in the Year Book for 1924 concluded with this paragraph:

"In view of all these passages it can be claimed that one assuming no responsibility with reference to the missionary task can scarcely claim to be a Biblical Christian. But only a Biblical Christian is a real Christian."

Christ Himself came as the great Missionary from heaven to earth. He came in fulfilment of the long line of prophetic indications of His coming in the Old Testament Scriptures. He came directly to the people whom God had chosen to be His missionary nation to the rest of the world—the people whom therefore He called His own. When this people, as a people, failed to receive Him and His message from heaven, He gathered about Him, from among the people, those individuals who did receive Him in faith and formed them into a nucleus for a new body to be the bearer of the heavenly message to the world. He called this body His church.

To this group of prospective members He said: "As the Father hath sent Me even so send I you." In His prayer to the Father He said, "As Thou didst send Me into the world even so sent I them into the world." What He prayed for them He prayed likewise for those who would believe on Him through their word, and who would thus become a part of His church, the body, of which He is the head. It is clear from this that the great commission which He gave to them, to go into all the world and preach the gospel to all the nations, was meant for the whole body of which they were but the nucleus or first members. His parable of the husbandman calling laborers into his vineyard shows that He wants all, individually and collectively, to have a share in the great work. He can tolerate no idlers. All are to be His witnesses.

The risen Savior said to His apostles that repentance and remission of sins should be preached in His name unto all the nations beginning from Jerusalem. "But tarry ye," said He, "in the city till ye be clothed with power from on high." This promised baptism of the Holy Spirit came upon the waiting and praying disciples ten days after His ascension. It is plain from His words that this enduement with heavenly power was given for the purpose of their mission of bringing the gospel message to the world. Furthermore, the promise of a similar infilling of the Spirit given to all believers (Acts 2:39) has the same purpose in view. They who are Christ's have the spirit of Christ (Rom. 8:9), which is essentially the missionary spirit, and they shall go forth in the work of world evangelization in the power of the Holy Spirit.

We are so prone to dwell on the thought that the Spirit is to be our personal Comforter and to lose out of our thought the many others who also need the same comfort wherewith we ourselves are comforted of God (II Cor. 1:4). If we think we have the mind of Christ, let us note carefully what this mind is, as we find it described in Phil. 2:5-8. The life of the Christian in its missionary aspect is essentially a life of self-denying sacrifice. "He that does not take his cross (symbol of sacrifice) and follow after me," says Jesus, "is not worthy of me" (Matt. 10:38). There are no exceptions indicated here, it is a rule without exception. There is, indeed, great variety in the forms of required sacrifice in His service, but the principle is in every case the same.

Each one has his own share of the burden to bear, and by cheerfully and gladly bearing this we may at the same time bear one another's burdens (Gal. 6:2, 5). The Philippian Christians had fellowship with Paul in the afflictions of the gospel. They were not content to sit at ease in their new-found peace in Christ while the great apostle was suffering out on the front line of the gospel's onward march. They were backing up the missionary not only with their gifts, but with their prayers as well, we may be sure.

There is a limit set to the time given to the church to carry out her Lord's great commission. Jesus promised to be with those He sends forth "all the days, even to the end (consummation) of the age" (Matt. 28:20, marg.). There will therefore be an end to this gospel age. He said, moreover, "We must work the works of Him that sent Me while it is day: the night cometh when no man can work" (John 9:4). This applies to the individual as well as to the church. If, when He comes, one or the other must meet Him empty-handed, it will be because we have not made use of the day of grace that was given us to labor in His vineyard. He that loveth his life of selfish ease shall suffer loss. Listen to His solemn words: "Then cometh the end." What sort of an end shall it be for you and me?

This reading marks the end of another year. What sort of a year has it been? Have we been idling, or perhaps playing a little at the great missionary task? Why not be abounding in the work of the Lord and have Him say to us at the end, "Well done, good and faithful servant, enter thou into the joy of thy Lord"?

Rev. A. S. Shelly,
Philadelphia, Pa.

THE EPISTLES OF JOHN

(Continued from Page 21)

"We know that He abideth in us, by the Spirit which He gave us", and the Spirit "which He gave us" is the Spirit that "confesseth that Jesus Christ is come in the flesh".

The conclusion is that "He that hath the Son, hath the life; he that hath not the Son of God hath not the life."

Dr. S. K. Mosiman.
Bluffton, Ohio.

ENLISTING AND TRAINING FOR SERVICE

(Continued from Page 13)

that their whole conception of values was wrong. Men used poor judgment in their estimate of values and often placed them in a wrong order as to importance. No one can hope to serve well with such a discorded program and no one must expect that he can rearrange his program without training.

When men began to understand the larger program of God, Jesus reminded them of the necessity of cooperative service. The spirit of fair play toward others, and toward one's self, is a subject worthy of much thought today just as it was in the days of Jesus.

If prayer is to be more than a kind of superstitious or selfish pleading, it must be characterized both by effort and by expectation. Words cannot hide our disrespect for God when we approach Him as though we trusted Him when we are doubtful at heart whether God really can help or would help if He could. No one is going to render real service so long as he remains in that frame of mind.

Service means fruition. There are certain laws for the bearing of fruit in the kingdom of human character as well as in the animal and vegetable kingdoms. It is only reasonable that one should train himself in learning to obey these laws. The same holds true in regard to the use of wisdom concerning the values which have been entrusted to us.

Christ remains the outstanding representative of the spirit of service. Intimacy with Him therefore becomes one of the privileges in preparing for service. This intimacy naturally ripens into a type of friendship which must be intimated rather than defined, and which is best understood when experienced.

J. H. Langenwalter,
Newton, Kans.

GREAT TEACHINGS FROM THE MINOR PROPHETS

(Continued from Page 17)

IV. They Proclaim the Sovereignty of the Spirit.

Here we would like to call attention to Zech. 4:6. The oracle concerns Zerubbabel and the more exact rendering of the Hebrew would be: "Not by an army, or even personal ability, but by My Spirit saith Jehova of hosts." That prophet wishes to remind the governor that the temple will be built in spite of almost insurmountable difficulties, but not by a victorious campaign or the skillful management of civic affairs, the work will be accomplished solely by the moving power of the Spirit at home and abroad (Hag. 2:7, 8). "By My Spirit" is synonymous with "by Jehova" in Hosea 1:7, in other words, the Lord is the Spirit (II Cor.3:17). To save Judah "by Jehova" means to interpose in a supernatural way like in the case of the Assyrian invasion in 701 B. C. (II Kings 19:35). Jehova can smite the enemy without shooting an arrow or employing any method of warfare whatsoever.

This agrees with the picture of the Messianic King as given in Zech. 9:9-11: "Behold thy king will enter as a victor through the interposition of Jehova, humble and riding upon an ass." The Hebrew pass. prt. after the word victor designates the employment of supernatural means (Ps. 20:6, 7; 33: 16, 17). The ideal ruler, therefore, will appear not like a worldly conqueror on a prancing war-horse—for, according to verse 10 war shall cease—but upon the young ass, the beast of peace.

In Hosea 2:19, 20 we have the most impressive utterance of God as an omnipresent Spirit. It is the most favorite text among the Society of Friends. Verse 19 reads something like this: "Woe unto him that saith to the wood, awake, and to the dumb stone, Arouse thyself!" Behold, its component parts are gold and silver. There is not the slightest expression of life in them. While Jehova's presence (holiness) penetrates the universe, so that all creatures feel it in silent adoration! How beautifully this anticipates the great truth of our Lord that God is Spirit (John 4:24) and Paul's statement in II Cor. 3:17, 18.

V. They Rejoice in the Ultimate Triumph of Love.

We have already referred to the beautiful picture of husband and wife, employed by Hosea as expressive of the relationship between God and Israel. The whole tragedy of the faithless nation's sin and fall ends in a triumphant reunion, in the great wedding-feast of Jehova. "I will betroth thee (Hosea 2:19) unto me in a state of perfect beauty (Heb., perfect harmony with God's character), and give myself to thee as abounding love and compassion. (Rom. 5 5.) No wonder that Hosea comes back to this love time and again, a love "that will not let him go", that by its very nature must "endless be". (Hosea 11:8, 9; I Cor. 13:8.)

This love guarantees a warless world. In the bright and glowing picture of Jehova's marriage festival the feature of a perfect state of peace between man and beast and between nation and nation is not lacking (Hosea 2:18); and we saw from Zech. 9:9, 10 that the ideal king of the future will establish a kingdom that has no war-department, because: "there shall be no more war." With Zech. joins Micah in the well-known passage (4:3), "They shall beat their swords into plowshares and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war anymore."

Hosea's message of God's infinite love was carried on to still fuller insight by Jeremiah and reaches its consummation in the teaching of Jesus and the Apostle Paul. The latter triumphantly exclaims: "Death shall be no more and God shall be all in all." (I Cor. 15:20-28; Cf. also Rev. 21:4.)

J. Quiring,
Bluffton, Ohio.

PAROCHIAL SCHOOLS

The schools commonly known as Parochial Schools have almost entirely been superseded by the "Summer Bible Schools". Mt. Lake, Minn., still has one which is conducted nine months in the year. It has always been an extra effort and expense to have a parochial school. The greatest reason, however, for their omission is the lengthened term of the public school. All city and village schools—and most rural schools now—must teach school for nine months in a year. In addition to this the compulsory attendance regulations have increased the requirements of attendance to such a degree that private schools are not very well possible within the nine months, that the public schools are in session. This situation has made the Summer Bible School necessary.

The Summer Bible Schools are now used by various denominations. The Third Presbyterian Church, Chester, Pa., has had one for twelve successful years. As Mennonites we have always emphasized instruction in the Bible. We held our confidence in such teaching above dogma and creed. If this special teaching now must be shifted to the summer months, we should not neglect it because the time is not so convenient as formerly.

The length of these Summer Bible Schools is from four to six weeks. The time being limited, naturally, the work that can be given must be brief and emphatic. Above the acquiring of knowledge the aim of these schools should be to fill the pupil with a **spirit of devotion and reverence to God.**

Since the conditions of these schools vary greatly no particular daily program can be given here. The subjects taught are Bible stories, geography of Palestine, memorizing Bible verses, hymns, and prayers, catechism, singing, church history. The following is a list of books suggested for the work:

For the pupil

Bible Stories I and II—Central Publ. House, Cleveland, Ohio.

The Geography of Palestine, A. L. Philips—Presbyterian Committee of Publ., Richmond, Va.

Sketches from Church History, Wedel.

Bible—Nelson's American Standard Version.

Catechism.

Song book.

For the teacher

Bible Atlas—Rand, McNally.

Maps—Eiler's S. S. maps.

Charge of the Church—Dr. J. H. Laugenwalter.

Prayer for Little Ones.

Randzeichnungen.

Lehrplan fuer Ferien Bibel-Schulen. Herold Publ. Co., Newton, Kans.

All of these above mentioned books may be obtained through the Mennonite Book Concern, Berne, Indiana.

H. D. Epp.

DAILY VACATION BIBLE SCHOOLS

Reports indicate that this past summer over a million children attended Daily Vacation Bible Schools. This is indeed refreshing, when from all quarters the need, for more Bible instruction, is held forth. The movement has much room to grow since there are still several million children in America who need to attend such schools and receive instruction in Bible, missions and other subjects.

The Daily Vacation Bible School is most pliable in its organization, and can therefore be made to fit any situation. Schools are conducted in single churches with a small attendance and only one or two teachers, or it can be made to include a whole town with many teachers and as many as two hundred pupils. The work can also be adapted to local needs, so that the ones in charge can arrange a program that will best meet the immediate needs.

We hope that soon there will be available some statistics as to how many churches of the General Conference have had schools, either as individual churches or in cooperation with others, and the number of children that attended these schools.

A word needs to be said about Week Day Schools of Religion. These Schools meet during the regular school year and some time from the regular school period is taken once or twice per week for religious instruction. We have had such schools last winter and this year, 1924-25, others are planning to give regular religious instruction.

While some may be familiar with the work there may still be others, who have not had opportunity to learn much about the work. It is to the latter class that we hope to bring a

few facts. There are systems of instruction worked out by leaders who have been pioneers in the work. One of these systems contains only Bible study, it is graded and the subject matter is adapted to the different ages. The course requires considerable memory work. To some people this seems a hardship for the children, especially since it comes during vacation time. There are other courses that have a majority of Bible work, but there is room for other subjects, such as missions, the study and memorizing of church hymns, the teaching of right habits of cleanliness and thrift, and manual or hand work. In such a program there is more variety and there seems to be a greater spontaneous interest shown by the children than where the course is limited to one or two types of subjects.

The type of children that will attend a school has much to do with the kind of a program that ought to be made. In a community where the children come mostly or altogether from Christian homes, there is an interest from the parents' side and the children will attend regularly because of the home influence. Where a church is located in a community where many children come from non-Christian homes there the attendance problem is quite a different one. There the program needs to be so arranged that the child has a definite interest and will be regular although he may not have much encouragement from the parents. This is the situation in which the First Mennonite Church in Philadelphia found itself. During the last two years we have therefore sought to make Bible stories, the memorizing of passages, and the study of lives of great Bible men, from specially prepared pamphlets, the main part of our work. By means of maps we told these children the story of our Mennonite Missions, and then we enlarged on this by telling them about the great mission heroes. We had a short period for instruction in habits and character building, and then came the hand work. The problem is to correlate the hand work with the Bible work. Many Philadelphia schools have in the past sought to supplement the Bible work by the manual work. This was done by making articles and then giving them away to hospitals and to Settlement Houses, thus inculcating into the children the Christian virtue of giving, while others have sought to teach Bible facts in more concrete ways. Last year several schools have undertaken to build the Old Testament Tabernacle, this is an undertaking that may require more than one year of work. It will, however, make an indelible impression on the hearts of the boys and girls to work out the many parts of the Tabernacle. This gives the teacher excellent opportunities to teach many foundation principles of the Bible. Others have tried to impress the geography of Palestine on the pupils, by making either wooden or pasteboard maps of the Holy Land. There are indeed very many ways whereby the hand work can be linked up directly with the Bible work and thus we make a twofold impression. Another phase of expressional work is the mission offerings that are usually taken for some worthy mission cause.

The cost of maintaining such a school is often the one thing that keeps people from entering in upon this worthy work. There are various ways of financing the schools. Some churches include the school in the regular church budgets. Others charge a certain amount of tuition to help in meeting the expense while others have one or two school programs where offerings are received to defray the expense. In one church the Organized Bible Classes have contributed certain sums for the work. This makes the school possible and at the same time gives the classes of the Sunday School a fine opportunity to do home mission work. Very seldom is a school discontinued if a good program had been worked out, because the results are so evident that the church is anxious to have it carried on.

The instruction in these Vacation Schools is usually of a higher nature than is given by the average Sunday School teacher, since usually well trained Christian, public school teachers are employed. In some schools the teachers donate their services, this is indeed noble but it hardly seems proper for the rest of the church members to do nothing and let the few do all the work, gratis. To remunerate the teachers gives more regularity and ordinarily results in better work done.

May the work of the Daily Vacation Bible School keep on growing, and may the church soon see that not only vacation time ought to be utilized but that regular Week Day Religious Instruction ought to be given during the public school year as well. **A. J. Neuenschwander,**

Sec. Educational Com., Eastern Dist. Con.

PREPARATORY SCHOOLS

Compiled by D. H. Richert.

German Preparatory School
Mountain Lake, Minn.

Founded by German School Society in 1901.
Maintained by the local churches.
Teachers: Rev. N. U. Hiebert, Rev. H. E. Wiens, David H. Fast.
Members of School Board: Jacob Toevs, Peter Wiens, D. G. Lohrenz, Rev. J. J. Dick, Gerh. Fast, Rev. H. E. Fast, Wm. J. Nickel, John Loepp.

Mennonite Bible School
Henderson, Nebr.

Founded by Bethesda Church in 1903.
Maintained by Bethesda Church, Ebenezer Church and Menn. Brethren Church.
Teachers: John Siemens, A. W. Friesen.
Members of School Board: G. G. Rempel, G. F. Epp, J. J. Hiebert, G. Franz, H. H. Epp, P. J. Hiebert, H. Nickel, J. P. Quiring, G. W. Doell, J. F. Wiens.

Hoffnungsau Preparatory School
Near Inman, Kansas.

Founded by Hoffnungsau School Society in 1906.
Maintained by Hoffnungsau School Society.
Teacher: Rev. A. J. Dyck.
Members of School Board: D. D. Unruh, J. N. Regier, H. A. Heidebrecht, Rev. Peter Flaming, C. C. Sperling.

Goessel Preparatory School
Goessel, Kansas.

Founded by Alexanderwohl Church in 1906.
Maintained by Alexanderwohl Church, Goessel Church, Tabor Church.
Teachers: P. P. Buller, J. J. Bauman.
Members of School Board: Rev. C. C. Wedel, P. C. Richert, J. J. Voth, J. M. Jantzen, J. R. Schmidt, A. H. Boese, D. H. Schmidt, Abraham Schmidt.

Oklahoma Bible Academy
Meno, Okla.

Founded by School Society in 1911.
Maintained by School Society.
Teachers: Rev. J. B. Epp, Rev. H. U. Schmidt, Adam Mueller, Asst.
Members of School Board: Rev. H. R. Voth, Rev. John Lichti, Rev. H. U. Schmidt, J. C. Ratzlaff, D. B. Unruh, Adam Ratzlaff, P. M. Pankratz.

Hillsboro Preparatory School
Hillsboro, Kansas.

Founded by H. D. Penner in 1912.
Maintained by School Society.
Teachers: Gustav Frey, Rev. John H. Epp.
Members of School Board: Rev. D. Goertz, H. J. Nickel, H. Riesen.

Mennonite Bible School
Beatrice, Nebr.

Founded by Mennonite Church of Beatrice in 1921.
Maintained by Mennonite Church of Beatrice.
Teacher: Miss Frieda van der Smissen.
Members of School Board: Rev. H. F. Reimer, David Jantzen, J. R. Claassen.

DEPARTMENT OF SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR

The center of activity in the local church is the Sunday School and the Young People's Society. We are beginning to realize this as a conference. Several District Conferences have appointed field secretaries. Others are agitating the question. The standardization of our Sunday Schools was urged at the last General Conference session, and the Board of Education has submitted a schedule to the Executive Committee.

The question of Lesson Courses is confronting many Sunday Schools. The choice is between the Improved Uniform (with or without the Group Graded Series for Primary and Junior departments), the Departmental Graded Series, the Closely Graded System, and the Whole Bible Course, with the added possibility of having a Sunday School work out its own course.

Graded lesson helps in either German or English involve an almost prohibitive expense. In the large field of denominational and interdenominational lesson helps, there is such literature that is strong both in its spiritual emphasis and educational value. A careful choice will for the present meet most of our needs, at least until such a time when our own material can be published.

Teacher Training has received careful consideration in the Board of Education. Until our own text books are adopted, examinations and credits will be offered in such courses and texts that local Sunday School may be using. The one-year course is confined in most Sunday Schools to Oliver's and Moninger's texts.

In the Standard three-year course, the "Thoroughly Furnished" text has been cited. For those that are selecting a text, mention may be made of the volumes in the Evangelical and Southern Baptist courses. In the absence of our own text books we must reckon with what we find in other denominations, holding our standards as high as the Holy Spirit directs.

Much prayer and consecrated service is demanded to help the child and youth in our midst.

P. R. Schroeder,
Director of Teacher Training.

MENNONITE LITERATURE

The power of the printed page is often realized late but it is a factor worthy of the most careful consideration. This is as true of the work of the Kingdom of God as it is in the realm of business.

The Mennonite church has always been composed largely of practical and unpretentious people who rather discount over estimation of one's own achievements and who are therefore inclined to underestimate publicity as being essentially bad or dangerous. This attitude tends to make one overlook values which are not bad or dangerous and which are not only desirable but actually needful. Sooner or later any movement or institution needs an intelligent presentation of itself to the public. Truthful and well-prepared literature is one of the best means of such presentation and is helpful both to those who naturally belong to the movement or institution, as well as to those who ought to have a share in its benefits.

This was shown clearly during the war. Many nominal members of our church were wholly unprepared to find themselves in the situation because they had never had an opportunity of getting an intelligent grasp of the position of the Mennonites on war. Such people were in no position to help others who felt the wrongness of war but who did not even have a traditional background for opposition to war.

A proper distribution and interpretation of literature in existence would have been a great help and this experience emphasized anew the need of a proper regard for the values of the right kind of literature, rightly handled, for our church.

What is true in regard to war is no less true in regard to the attitude of the Mennonite church on the sanctity of the home, purity and integrity of life, truthfulness and dependability, open-mindedness and straightforwardness in the approach to each other and others, etc.

Our church has a missionary opportunity and therefore a missionary responsibility. Before these can be fully realized they must be so thoroughly appreciated by ourselves that we will consider them worthy of careful study. Individuals and smaller groups have done this with gratifying results.

Much has been done. We have a number of books and periodicals which are and have been available. The minutes of the conferences held during almost two generations are worthy of more careful study than the average member of the church has given them.

Writers of articles and books have learned to appreciate the value of these minutes and have used them freely.

Our schools have also made noteworthy contributions, not only toward a better understanding of our principles, but also toward the production of a literature which has reached a larger precentage of the members of the church, as well as an increasing number of people without the church, a tabulation of the literature already in existence is impracticable for the purposes of this article and would be well nigh impossible of production in time for publication this year, but the Board of Education of the General Conference of Mennonites is working toward that end intending thereby to stimulate and encourage the production of more literature, especially along those lines which have not been adequately covered, as well as encouraging a more adequate use of the literature now available.

It is the right and privilege of all members of our church to inform themselves about the history and the purpose of the church and to do all in their power to bring its benefits to others. Those who make use of these rights and privileges will soon make use of the literature we already have and call for the production of more literature in a more intelligent and helpful way than has sometimes been the case, for it is not mere mass that we want but a helpful presentation of the history, purposes and work of our church in order that she may do her share of the work of God on earth.

J. H. Langenwalter.

THE 23D SESSION OF THE GENERAL CONFERENCE

I have been attending the sessions of the General Conference since 1893 and in my estimation the last one held August 29 to Sept. 6, 1923 at Freeman, S. Dak., was the most successful and the most encouraging one I ever attended. There were a number of things which contributed to making it such. First I would mention the splendid preparations which had been made by the local churches who entertained the Conference. The tabernacle seating 3,000 persons especially erected for this purpose. The parking ground for the automobiles, where 1,200 autos were parked one day

Cheyenne Mennonites at Conference, Freeman, South Dakota.

Eugene Standing Elk Lame Deer, Mont. **Thos. Horseroads** Busby, Mont.

without any accident or confusion. The lodging of the guests in the dormitories of the college, so that many of the members of the boards and committees had their homes right on the grounds. Then they had the dining room, the lunch counter, the post office right on the grounds, thus making it very convenient in many ways. The next thing which contributed greatly to the success of the conference was the large Union Choir with its delightful songs and anthems, and the encouraging manner in which the young people took part in the activities of the conference.

In the next place all the reports of the committees and boards on their labors during the past triennium were very encouraging. They were carefully gotten up and each spoke of progress in their line. The Emergency Relief Commission reported that we came to the rescue of our famine-stricken brethren in Russia to the amount of $281,298.00 besides what was contributed privately and in food drafts. The Foreign Mission Board reported that the churches contributed to the evangelization of the heathen the sum of more than $282,000.00. Four times as much as they gave ten years ago and the Lord has graciously crowned these gifts with His blessing. All the other boards reported similar progress.

The feature which, I think, contributed most to the success of the conference was the willingness of each one of the many delegates to serve in any way, as a good steward of the manifold grace of God and the spirit of brotherly love in which this service was rendered.

The presence of a number of our missionaries and missionary candidates and several of our Indian converts added much to the interest.

One hundred and twenty-four churches were represented and eight were received into membership at this session, making a total of 132. A wonderful tree with many spreading branches has grown from the small seed which was planted when in 1860 two small churches in Iowa had a Union Meeting.

The General Conference has accomplished, at least in part, the purpose for which it was founded, i. e., to bind the Mennonite churches of America together in one great fellowship for mutual edification and for the extension of God's kingdom. When I think of the gifted young people in our churches, many of whom are preparing themselves for their life work in our colleges; when I see how thinking Christian men and women are now coming to see war as a sin against God and a crime against humanity, I am encouraged to believe that the General Conference has before it a glorious future and a great mission and I think that we shall rejoice in the one and delight in the other.

H. J. Krehbiel.

THE PARABLES OF JESUS

(Continued from Page 19)

ered by the Daily Readings for August, and I suggest you make it a point to read and ponder them all in this connection.

Christian E. Krehbiel,
Newton, Kans.

CONTRIBUTIONS OF MENNONITISM TO MODERN LIFE

(Continued from Page 23)

and to God to make further contributions along educational and missionary lines and to begin at once. Our fathers died for their faith; certainly we ought to be willing to live for it.

J. E. Hartzler.

DEPARTMENT OF RELIGIOUS EDUCATION IN THE HOME

There is no department of our Christian profession that may well engage our attention more at the present time than that of the home. The American home is challenging the best thought of those who have at heart the future of the church and of the country. We have come to the point where we feel strongly the necessity for more widespread moral and religious training, but what shall be the program, and just what responsibility the church has for furthering such a program for the home has not been very conclusively determined.

We are seeking to make some contribution. In the 1924 issue of the Year Book appeared a series of articles with selected Bible Readings designed to be material for reading and instruction in our homes. How widely they have been used we can not know; but we have faith that attention and interest will grow from year to year, and so another series has been prepared for the 1925 issue.

To make a study of the situation at present in relation to the subject, and in an effort to make a contribution to the solution of the problem, questions have been sent to ministers and laymen throughout the General Conference inviting them to send answers to appear in a symposium to be conducted in the columns of the Mennonite. Two series of questions have been prepared, as follows:

First Series

1. What constitutes a Christian home?
2. Is there a present day tendency to lose some of the best things in the Christian home of former days?
3. Does present day life bring into the Christian home some things of real value not found in the Christian home of former days?
4. Do losses exceed gains or vice versa?
5. What is the most noticeable trend in the home life of church members today?

Second Series

1. Does the usual form of family worship meet the need intended to be supplied in the Christian home? If so, what is its merit? If not, what changes would you suggest?
2. Should the home be expected to give Bible instruction? If so, at what stages in the child's life should it be given, and how best can it be done?
3. Give some suggestions helpful to parents in the moral and religious training of children.
4. Can parents have any direction of the education of their children during the time they are required by law to attend public school? How can parents provide for Christian education?
5. Has the pastor any responsibility for providing a program for Christian education in the home?
6. Have our conferences, General and District, a responsibility? What can they do?

S. M. Rosenberger.

BEGINNING OF THE SUKRI FIELD—NOW BASNA MISSION STATION

During our first year in Mauhadei Mission Station, our eyes often gazed across the Mahanadi River over plain and valley to the forests in the south on yonder hills. In quietness and meditation, while leaning on the compound wall, those hills often sent us, as it were, a solemn but pleading invitation, "Come over to these hills. Here also dwell human souls, who long to know about your God and about Jesus Christ." We were well aware, however, that tigers, panthers and bears roamed about with perfect freedom for miles in those distant jungle hills. But priceless souls dwelt "over there". These also must hear the gospel of our Savior. John 10:16. So, undaunted by fear, we decided to make a tour as far as those hills during the coming camping season. God gave us the vision. He opened the way before us. He led us.

On a bright sunny January morning in the year of 1916, with an evangelist, a Bible woman and helpers, Mrs. Steiner and I started on a three weeks' tour. We crossed the Mahanadi River. We directed our tour toward the hills in the south. Enroute for two or three days, we camped in each centrally located village. At each halting place, by daytime, we preached, we visited the surrounding villages, we administered medicines to the sick, we sold Scriptures and tracts; at night we showed the life of Christ by magic lantern. After completion of one center, we passed to the next camping place. Generally we were gladly received.

Suagpur was the last camping place on this side of those hills. After completion of this center, we did not know where to go. When we left Mauhadei, we had not yet learned of a

road through the hills from Suagpur. Villagers of Suagpur, however, told us that there was a road leading along the valley through the hills onto the other side over rock and stone. Harda, seven miles away in these hills was the next main village. We prayed for guidance. Where we would get to, if we crossed these hills, we did not know; and how we could return by another road we knew less. But we felt that it is God's leading to enter and that we should go. And so we went. Like the Israelites in the wilderness we were guided from place to place. And we journeyed on by faith. When we reached Basna, we learned of another pass through the hills. Accordingly we decided to return homeward through this pass. Basna was our most southern point on this one hundred mile tour. We were now gone two weeks from home, and in another week, we were scheduled to attend the annual Chattisgarrh Christian Convention and so we must travel a little faster, leaving Basna Monday morning. As yet the purpose of this leading of God had not been revealed to us.

I hurried on ahead on my bicycle to Pirda, some twelve miles north, to make arrangements for our next camping place. Halting for a moment at a point some seven miles from Basna, there met me a man in the thick jungle, who said, "Do not tarry here, yesterday a man-eating tiger killed three men over there in that spot." I hurried away to the nearby village, where I waited for the safe arrival of my dear wife and our helpers. After their arrival I hurried on to Pirda.

Arriving at Pirda about 10 A. M., we soon pitched our tents. On Tuesday afternoon was the weekly bazar (market). Now, in these jungles, a bazar is the only gathering place for the villagers. Here father meets his married sons; married daughters meet their mother; friends meet friends. People collect for miles. Farmers bring their grain and fruit, rice and vegetables for sale; merchants, their cloth and simple notions. Consumers come to purchase these articles.

Early on this Tuesday morning, Gopal, a weaver from Sukri village twelve miles to the west left his home to purchase a line of thread at the Pirda Bazar for himself and kin. From Jagrandi, another village a mile away, came two other men, also weavers, to buy thread. It was a beautiful afternoon and a thousand or more people from far and near came together. At one end of the bazar quarters beneath a shady tree on a raised spot, we found a most suitable place to preach the glad tidings of salvation. We opened our service with a song and an immense crowd collected before us. And, as truly as in the time of Christ, they were "sheep without a Shepherd". What a multitude of lost souls. Many heard the gospel for the first time.

The three weavers had never heard of us before, neither had we or our evangelist ever heard of them. They were attracted by our singing, and came close to us with an attentive ear. A new ray of hope dawned in their hearts. "These are messengers of God and they will listen to our plea," they reasoned. After the service, Mrs. Steiner and I purchased some vegetables and fruit, such as they had, and then returned to our tents to administer medicines to the sick. In the meantime the three weavers aproached Isadas, our evangelist, and made themselves known.

After the administration of medicines to the sick, Isadas brought these three men to our tent. They begged us to come to their villages to preach and to teach them the Christian religion. This, we replied, we cannot do, for we were still many miles from home, and we must reach Mauhadei by Saturday night. Then they plead, "Send us preachers to preach the Christian religion, and teachers to instruct our children. We cannot read nor write, and our children are growing up likewise". But we said, "We have no one to send at present." And they left our tent.

Night had come and it was time for the magic lantern service. The three men remained for this service. Upon our return from the lantern service, the three men came once more to plead their cause. This time prostrated they fell at our feet pleading that we should come. We replied again, "We cannot give up our plans". And with sad hearts they left us. Gopal remained with our Christians for the night, while the other two men from Jagrandi went home.

Our next stopping place was Dhansir, 15 miles to the north on the opposite side of these hills, rampant with tigers, panthers and bears. Our departure was set for seven o'clock the next morning. We rose early and ate our chota-hazri (breakfast). We broke camp and loaded our carts. After our morning devotion-

al meeting with our workers, we were ready to leave. By this time the men from Jagrandi had also appeared. They and Gopal now made a final effort to persuade us to come to their villages. Gopal was the spokesman. They again prostrated themselves, and Gopal said, "Won't you come over and help us?" We thought of the Macedonian call. Many incidents of neglect, where men did not heed God's voice flashed through our minds. Awful consequences of such neglects pierced our hearts. Gopal continued, "I forsook heathendom and caste some 18 years ago in a distant village and I became a Christian. I moved from this distant village to Sukri village some six years ago. My people are of the Gara (weaver) caste. Two other Christians moved also with me to this village. In Sukri now, there are seven houses of our caste and all want to become Christians. Do not disappoint us. Our people are hungry for the gospel. Our children cannot read nor write and there is no one to teach them. Won't you come; is there no hope for us?" The men from Jagrandi next spoke, "We are not Christians, but want to become Christians. There are also seven houses in Jagrandi that want to become Christians. We belong to the same caste as the friends of Gopal do over in Sukri. Come over and help us." As these men made their plea, our hearts were touched and Mrs. Steiner and I stood there speechless. We cannot express our feeling. That song we used to sing in the homeland brought its picture vividly before us:

"They reach their dusky hands to you,
For bread of life they cry;
If you are Christ's disciples true,
Can you their plea deny?"

"Lizzie, I can resist no longer." Lizzie replied, "What shall we do?" I said, "Shall we part?" There we were. To the north, the road led through 15 miles of dense forest, where tigers, panthers, bears abound. Shall I let Mrs. Steiner with some of our helpers go alone through this forest? Shall I put her into this dangerous position? Shall I accompany Gopal to Sukri, 12 miles to the west through another forest over one of the jungly paths? And then we again stood in silence beside our carts. And then we quietly prayed. "This is of God," I said, and Mrs. Steiner replied, "He will protect us."

We decided to break our plan and to separate. Mrs. Steiner to go to Dhansir to the north and I to Sukri with Gopal to the west. We were ready to go and see whether these things which the men have said were true or not. We went together as far as Jagrandi. We told the men to call a meeting of the people who wish to become Christians. They collected in front of one of their houses. We found that there were no Christians here, but all the families of the weaver caste, seven in all, wanted to become Christians, even as the two men had told us. Then we parted to meet at Dhansir the following evening, if God permit.

Accompanied by Isadas, our evangelist, and another Christian, I went along with Gopal to Sukri. We arrived at 12 o'clock. In the afternoon I told Gopal, "I want to know now whether what you said is true or not. Call a meeting of all those seven houses." And he did. We had a real service. I asked the attendants, "Are you people ready to forsake heathendom and caste and to accept Christianity as your religion and Jesus as your Savior?" And they replied, "We are all ready to do so." I found that Gopal and the other two Christians have been preaching to their own people in Sukri and to some of the surrounding villages and prepared the soil for a harvest. The Sukri people were more ready than those at Jagrandi, and that it was even so as Gopal had said. After a night's rest, we bid our new inquirers farewell for Dhansir, twenty miles away. We reached our destination safely and found that God had protected Mrs. Steiner and helpers from the ravages of wild animals. We rejoiced that God had given us grace to obey His voice.

We now hastened to Mauhadei and upon our arrival, we immediately sent a letter to Bro. P. A. Penner, superintendent of our mission in India then, informing him of what we had found and inquiring of him what we should do. He replied that we should send an evangelist down there at once, if we had one to spare. This we then did as frequently as we could spare one from the station. In Mar., 1917, Bro. and Sister P. J. Wiens returned from furlough and back to their station and we were transferred to Janjgir.

1919—Janjgir, C. P.

Three years now have passed, and we are beginning to see the results and fruit of that 1916 tour to the southland.

On a beautiful May day in 1917, one Sunday morning under the canopy of heaven beneath a large shady tree at Sukri, I witnessed a beautiful scene, when Bro. P. J. Wiens baptized 29 souls, the first fruit of the Sukri Field. The owner of the village, a man of another caste, was present at this baptismal service. He was friendly inclined and on the next day, Monday, gave a plot of ground to the Mission for a church and house for the evangelist. We then proceeded to stake off the ground for both of these buildings, which were erected shortly afterwards. Isadas and his wife were then stationed at Sukri as evangelist and Bible Woman. The following year these new Christians sent ten boys to the school and boarding at Mauhadei and four girls to the school and boarding at Janjgir. At present there are fourteen girls in our Girls' Boarding at Janjgir, who are now receiving training for life. More children will be coming later.

In our Girls' Boarding and School at Janjgir we have opportunity to train girls to become women of Christian character, who are to go back home to teach their own people. Here are two pictures, which show what transformation the Girls' Boarding can bring on heathen girls.

These are the first four girls that came from the Sukri Field. As you will note, they came almost naked, in the garb as you see.

One year later.

The Anna C. Funk Memorial Boarding at Janjgir was erected for girls just like these. Let your imagination work gently as you look over these pictures, and consider what changes are wrought in the lives of heathen girls, when resident in our boarding and attendant in our Girls' School and coming under the direct influence of missionaries in charge. Then imagine further what may be the fruit after these jungly girls, trained and educated will return as teachers, Bible Women and Christian housewives among their own people. And you will begin to realize what we are trying to do for them.
1924—Feb.—Champa, C. P., India.

Eight years have now passed. What do we now find? The work has developed wonderfully during the last five years. This movement has spread from Sukri in the northwest of this southern field, east and south from village to village until it has reached Basna, the most southeastern point of the field. Bro. Wiens in one week some years ago was able to baptize more than 100 souls. Altogether he was able to win more than 300 souls. These are located in 49 villages. At present evangelists and Bible Women are now engaged spreading the glad tidings from their headquarters of seven outstations. Parents have sent a large number of boys to the Boys' Boarding at Mauhadei and many girls to the Girls' Boarding at Janjgir

and the schools to be educated. Some are just now completing their course and are returning to their own people to teach their younger brothers and sisters. Bro. and Sister S. T. Moyer were appointed by our mission conference to open in this Sukri Field, the fifth station of our India Mission Field. For more than a year they have been struggling hard to secure land from the Mohammedan authorities, who are opposed to Christianity. We trust that soon the Mohammedan authorities will agree to give us land. Our Christian Endeavorers in America have agreed to raise the $10,000.00 necessary to establish this fifth station, over $6,000.00 of which they have already raised.

1924—June—Bluffton, Ohio.

Word has just been received from India, that the Mohammedan authorities have agreed to grant land to our mission for a station and that Bro. P. W. Penner in behalf of our mission was able to place the seal on the deed. For this news we must all rejoice. Bro. and Sister Moyer are already on the field and will have begun the erection of the necessary buildings. Since many Christians are residing towards Basna and since Basna is the nearest post-office, the station will be located within a few miles from Basna. The station will be therefore termed Basna Mission Station rather than Sukri station. Bro. and Sister S. T. Moyer have a bright future in this field.

In conclusion, let me ask, had we not entered those hills in 1916—then what? If you neglect to pray for the boys and girls from the Basna Mission Station, who are attending our Boarding Schools—then what? If you fail to support this new and ever expanding work in the Sukri Field—now Basna Mission Station—then what? And if you fail to hold Bro. and Sister S. T. Moyer before the throne of God, praying that they may be continually led by His Spirit into larger opportunities as they administer to these new Christians, like shepherds—then what?

E. B. Steiner.

A CHRISTIAN'S ATTITUDE TOWARD WAR

(Continued from Page 25)

resolve to have no part in war or in preparation for war, simply because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ?

D. H. Richert,
Newton, Kans.

A BRIEF ACCOUNT OF THE IMMIGRATION INTO CANADA OF OUR BRETHREN FROM RUSSIA

After the revolution in Russia and all the sufferings which it entailed there appeared to be a general desire on the part of our brethren to emigrate from the country where many of their number had been murdered, robbed, abused, driven from their homes and left to starve. After they had been deprived of all their material belongings, they were to be deprived of their faith. Religious instruction to the young under 18 years was forbidden while in schools and on the streets they were exposed to anti-religious propaganda.

On the part of the Mennonites in Canada the necessary preparations were made to eventually prepare a place of refuge for our bereaved brethren. At our Conference at Herbert a committee was appointed to work toward this end. On representations to the Dominion government the Order in Council forbidding the immigration of Mennonites into this country, which was passed during the war, was rescinded and the C. P. R. expressed their willingness to bring our people out on credit.

In August of 1922 the contract was signed on the part of the Canadian Mennonite Board of Colonization with Col. J. L. Dennis, representing the C. P. R., for the bringing over of 3,000 by way of Odessa. Before, however, the real work could begin unforeseen difficulties arose which at times seemed to wreck the whole undertaking.

First the cholera broke out in Ukrainia. Then the political troubles arose between the Turks and the Allies. As a result of these facts the C. P. R. could not send their ships through the Dardanells into the Black Sea. Upon representation to the C. P. R. they were willing to make the attempt by way of Libau on the Baltic Sea. Another difficulty arose, however. The rigorous immigration laws of Canada prevented the coming in of anyone who is inflicted with a contagious disease, the Soviet government on the other hand decreed that whoever would be refused by the Canadian medical authorities could not come back into Russia. An attempt was made to send Canadian doctors into Russia, but they were refused admittance. Finally the key to the situation was found by Brother B. H. Unruh in Germany and his committee,

"Die Mennoniten Hilfe". The German government upon representation by Bro. Unruh, agreed to allow those who were refused by both Russia and Canada to some into Germany for cure. The old military barracks on Lager Lechfeld were prepared for this purpose.

At last, early in July, 1923, official notice was received that 750 persons had left Russia and were on their way to Canada. At last our prayers were heard. Preparations were now made to receive this group. For various reasons this first group was arranged to come to Rosthern. Before they arrived, however, we received the sad news that a great number, about 150, had been rejected by the medical authorities and were sent to the Lechfeld, mostly on account of Trachoma, a disease of the eye which seems to be very prevalent in Southern Russia. By the coming of the later groups this number was increased to seven hundred. At present we have them all in Canada except 68 and we will do all we can to get also this group over.

The 21st of July, 1923, was the memorable day when the first group of 608 souls was reported to arrive at Rosthern. A great throng from the Mennonite settlements around gathered in the town, anxious to greet the immigrants. At about 5 o'clock the long C. P. R. train composed of 10 passenger and four baggage cars pulled into the station. During the short welcome services that followed there was hardly a person who was not moved to tears. Even our English speaking citizens, some of them returned soldiers, were obviously moved. After the services followed the registration and shortly after sundown all the new arrivals were loaded in cars and taken to the various homes, where they were to receive hospitality at the hands of their Canadian brethren. We are glad to say that our immigrants with very few exceptions are all that could be expected. They are diligent, thrifty, honest. They have paid off $66,000.00 out of their earnings, and we have paid the C. P. R. $146,000.00 on the first contract.

In the year 1923 we brought out 3,000 people. This year we had a contract with the C. P. R. to bring out 5,000. Owing to circumstances over which we have no control they will stop at 4,000. Had we had a more hearty support from many of our brethren in Canada and the U. S. A. we could have brought out 10,000 this year. From reports which we get from our late arrivals the bringing over of our brethren means a saving of lives and souls. May we ever remember our duty toward our suffering brethren! **David Toews.**

THE NORTHERN DISTRICT CONFERENCE

The birthday of the Northern District Conference falls on October 13, 1891. The first session was held at Mt. Lake, Minn, in the so-called G. Newfield's Church. There was a good attendance and the following visitors were present: Revs. A. B. Shelly and J. B. Baer of Pennsylvania; Rev. C. Schowalter of Iowa; and Rev. I. A. Sommer of Indiana, and Rev. D. Goerz of Kansas, and Revs. C. Mueller, C. Kaufman and Jacob Müller of S. Dakota. The themes of discussions centered on missions, publication and religious training as well as a voice of warning against secret societies. The second session was held at Henderson, Neb., with a still larger attendance. Other churches joined the Conference at this time and there was a steady growth until today the Northern District counts nineteen churches and a membership of over three thousand. The missionary and evangelistic spirit also grew until in the year of 1898 a resolution was passed to urge the General Conference to send P. A. Penner and Johan Kroecker to India. The following General Conference took place at Bally, Pa., where the mission board was instructed to do so.

The home field was not forgotten, and through the efforts of the Conference as well as the Evangelization Committee, a number of churches have been organized in new settlements. Pastors and evangelists have been sent out to visit different churches in the district, especially to the more neglected parts of the field. From eleven to twelve hundred dollars have been spent in this part of the work. Fifty to sixty thousand dollars were spent for foreign missions while not less than three hundred and twenty-five thousand dollars have been spent for schools, hospitals and relief work.

Our loving Father has wonderfully blessed our work so that we have two Bible Schools and a Junior College at Freeman, S. Dak., and a fine hospital at Mt. Lake, Minn. All honor and glory to His name. In His service,

Jacob A. Tieszen,
Chairman, Northern Dist. Conf.

THE MIDDLE DISTRICT CONFERENCE

The Middle District Conference comprises the churches of the General Conference located between the Eastern and the Western District Conferences. Geographically these churches are far apart. In Missouri there is the Bethel church of Fortuna; in Illinois there are the churches of Summerfield and Chicago; in Iowa there are those of Donnellson, Wayland, Noble and Pulaski; in Indiana there is that at Berne; and in Ohio there are those of Trenton, Wadsworth, Dalton and the four churches of Bluffton and Pandora: First Mennonite, Ebenezer, St. John and Grace. We thus have 15 congregations in our District Conference.

Certainly one of the great functions of our conference is mutual encouragement and inspiration. We have our annual sessions which always provide for one day of work with the young people's societies and the Sunday school. Two days are devoted to regular conference work, at which the various committees give their reports, and agreements made in the form of resolutions to carry on more intensive work for the Master. It has been our practice for a number of years to have a forty-minute Bible lecture every half day during the conference. These Bible lectures have proven to be very popular and helpful to the people. It has been our aim either to open our conference on a Sunday or close on Sunday and thus make that Sunday especially profitable for the entertaining congregation.

Our conference has always taken a warm interest in the cause of education. In the early days of Bluffton College this institution depended mainly upon our conference for support. Since the college has become the organ of a much larger body of Mennonite people, it also gets its support from a wider circle, but it is still located in our midst and our congregations are still endeavoring to support the school to the best of their ability. The needs of Bluffton College are always discussed at our conference sessions.

Our Educational Committee has for many years worked to raise the standards of instruction in our Sunday schools. Two years ago we adopted our own Sunday school standard, which, however, will be abandoned as soon as the General Conference standard will be put into force.

Our Evangelization Committee is always offering their help to the congregations to provide speakers for special religious services in the various churches, and is always glad to assist in securing a permanent pastor in case of such need.

The last few years our conference has been supporting one chair in Witmarsum Seminary. This has required for each church member to contribute 50 cents per year for this purpose.

The ministers always find the conference a splendid source for mutual encouragement and uplift. Within the last year they have circulated a library. Each minister having purchased one book and at the beginning of the month every one is to forward it according to a specified route.

Thus we feel that in a small manner our conference has a definite piece of work to do in the upbuilding of that great Kingdom which God has entrusted to those that believe in His Son Jesus Christ.

J. M. Regier,
Pres. of M. D. Conf.

THE PACIFIC DISTRICT CONFERENCE

This district is comprised of our churches located in the States of California, Oregon, Washington and Idaho and is unique in many respects, one being the large territory over which these churches are scattered, larger than that of any other district conference. Few people realize that it is farther from the extreme southern end of this district to the extreme northern end, than from almost any point in Kansas or Nebraska to the Pacific Coast. Also we are at a distance from the nearest of the other district conferences, viz. the Western and Northern. This was probably one of the main reasons for the organization of this district.

Accordingly, the churches on the Coast were called together and organized May 25, 1896 in Pratum, Oregon, holding a three-day's conference and convention. These four churches constituted the charter members, viz. Pratum, Ore., Colfax, Wash., Dallas, Ore., and Irving, Ore. The Amish Church of Eugene, Oregon,

represented by the Brethren Jacob Mishler and Levi Yoder also participated in the first four annual sessions of this conference. Rev. S. F. Sprunger was its first president and Rev. J. J. Balzer, secretary. Rev. J. B. Baer, P. P. Steiner and Jonas A. Amstutz of Bluffton, O., were also present; and Bro. Baer, who was then traveling minister of the General Conference, probably as much as anyone else deserves the credit of effecting its organization, being present at a number of the first sessions. He is now spending his declining years in Los Angeles, within the bounds of this Conference. Rev. C. Kaufman of S. Dak., and Rev. A. A. Sommer of San Diego, Calif., were also present.

At the second session in 1897 Rev. J. B. Baer was president and Rev. David Goertz, secretary. Rev. John Moser of Bluffton, O., and Rev. A. A. Sommer of San Diego, Calif., were also present. At this second session it was decided to purchase a book to record the minutes, and the proceedings of this Conference have been carefully preserved from the beginning. At this time it was also decided that the representation of the churches at the conference sessions shall be one vote for every ten members or fractional part thereof. This arrangement has continued to this date.

This is probably the only District Conference that from the beginning employed its own itinerating minister. Bro. P. R. Aeschliman was elected to this office at the first session in 1896 and has served in that capacity to the present time, (with the exception of one year) in these three northwestern states. The Brethren M. M. Horsch and H. J. Krehbiel later served in this capacity in California.

At this second annual session a treasury was created and treasurer elected to provide funds for this work. The first few years when the conference was small and weak and sometimes had little funds to carry on its work, especially that of the itinerating ministry, it called for a great deal of sacrifice, visiting all the scattered and isolated groups of Mennonites in this district, helping them to organize into churches and otherwise encouraging them.

In 1904 they devised the plan of each church paying one dollar per member in to the treasury of this conference for carrying on its work. This is the only district conference that ever attempted anything of this kind, besides also supporting the General Conference work. From this time on it never lacked funds for its work and never had a deficit in its treasury, most generally having a surplus.

At the first session a Program-Business Committee consisting of three members was elected to which all the work was assigned until the appointing of the first Resolution Committee in 1904 and the election of a permanent Evangelization Committee in 1908. The President and Secretary were elected at the beginning of each session until the close of the third session. From this time on they were elected in advance for the ensuing year.

Owing to the scarcity of workers this conference was assisted the first years of its existence by the leading men of the other district conferences writing papers on various themes to be read at the first five annual sessions.

This conference has always considered the young peoples work important and therefore held a S. S. Convention in connection with the conference from the beginning, and in 1923 elected a Field Secretary for this work. Each State in this district has its own Mennonite S. S. & C. E. organization and annual convention of all its schools and societies within the State. The Field Secretary attends them all and reports to the annual District Conference. This has already proved to be a great blessing.

A singular incident happened when in 1900 the whole congregation, ministered to by the late Rev. J. R. Schrag, migrated from Irving, Lane County, Oregon, to near Lind, Adams County, Washington, and is since known as the Menno congregration. This is probably the only instance of its kind on record in this country.

In 1907 the Business Committee was instructed to draft a constitution and in 1908 the same was accepted after a few minor changes and ordered printed.

This Conference was always interested in Missions from its inception and counted it a special privilege. if some missionary attended the annual Conference session, which was possibly for a number of years in the past. The churches received new inspirations and were awakened to renewed missionary activity and zeal.

The Ladies' Mission Sewing Societies of this district are very active and since 1908 have always rendered a program in connection with the annual Conference session.

This Conference always loyally supported the work of our General Conference from its beginning and one church was a member of the General Conference three years prior to the organization of this District Conference.

It seriously considered the starting of a city mission in Los Angeles in 1908 and when in 1909 the General Conference decided to take up the work there, $500.00 was voted by this District Conference from its treasury for its initial support. It has ever since been very substantially supported by the individual churches of this district and also by this Conference collectively.

For three years, 1910-1913, it earnestly con- ern California for the benefit of the persons sidered the building of a Sanatorium in south- sis. After much praying and planning the Sanatorium was built in 1913 and operated by this Conference until 1917 when it was turned over to the General Conference whose property it still is.

This Conference has always taken an active interest in education and supported our Mennonite institutions with funds and students. In 1906 it began to consider somewhat the erection of an academy for teaching German and the Bible, but deemed themselves too weak for such an undertaking. In 1922 the Conference decided from henceforth to have a representation in the Bethel College Board of Directors.

Following is the order of the churches as they joined the Conference, viz: Pratum, Ore., Dallas, Ore., Irving, Ore., Colfax, Wash. (charter members), San Marcus, Paso Robles, Calif., 1898. First Church, Paso Robles, Cal., 1904. First Church, Upland, Calif., 1904. Reedley, Calif., 1907. First Church, Aberdeen, Idaho, 1907. Ruff, Washington, 1910. Escondido, Calif., 1912. Emmanuels Church, Aberdeen, Idaho, 1913. Woodlake, Calif., 1916. Dubois, Idaho, 1917. Fairmead, Calif., 1917. (These last two were declared dissolved in 1920) Monroe, Wash., 1919, Los Angeles, Cal., 1919 and Shafter, Calif., 1924.

This Conference has held its sessions preferably in the beautiful spring time, 18 sessions being held in May and June and 10 in autumn. Following are the places or churches where the sessions have been held and the years of such meeting, viz: Pratum, Ore., (Formerly called Enger) 1896, 1899, 1905, 1911, 1921. Dallas, (Polk Station) Ore., 1898, 1902, 1908, 1916. Menno, Wash., 1897 (This church was then located in Irving, Ore.) 1903, 1909, 1923. Paso Robles, (Estrella) Calif., 1900, 1904, 1914, 1922. Upland, Calif. (Formerly called Joamosa) 1907, 1912, 1919. Aberdeen, Idaho, 1913, 1920 (in the Emmanuels Church), 1924. Colfax, Wash., 1901, 1906, 1915. Reedley, Calif., 1910, 1917 and also the next session in 1925.

Thus has the Conference met annually for 28 consecutive years with but one interruption, (no session being held in 1918 on account of the Flu) to discuss practical problems of the work in this section in both the Conference and S. S. Convention, as well as the work in general, building up the Kingdom of God as best they could and bringing its blessings of fellowship and interest to all the churches and individuals. Starting with a membership of less than 200 it has had a sure and steady growth to 1545 members, in 16 churches contributing $35,000.00 annually ($22.50 per capita) to all the phases of work, and it will continue to grow to the honor and glory of God.

D. D. King, Pres.,
Dan Krehbiel, Sec.

THE COLFAX, WASHINGTON, CHURCH

The Colfax Mennonite Church was organized in the month of June, 1893. The services were conducted by Rev. J. B. Baer, then Field Secretary of the General Conference, and were held in private houses, or, rather, shacks. The membership was 21. In the faternoon of the same day, the writer of these lines, who had for several months before done evangelistic work, was elected to the ministry, and ordained as Elder the next day; and has since served as the pastor. For about two years the small group met in an old schoolhouse, which in the course of time became too small.

In the spring of the year 1895, again through the faithful activity of Rev. J. B. Baer and the help of some of the sister churches in the East and Middle West, the then large sum of about $200.00 was contributed toward the erection of

our small church. The membership being small and all living either on rented or mortgaged land, wheat selling for 18 cents a bushel, and other products accordingly, risking and overcoming faith was needed.

Our church did not grow as fast as some

Group of young people of the Colfax, Wash., Mennonite Church.

much younger churches of this conference; firstly, because of the location being in the northwestern corner of the United States, and also off the main railroad, and also the muddy winters, the dusty summers, the crooked roads and the awful hills are a hindrance. The few, who either came or were sent to investigate, appeared to themselves alongside of the giant hills as grasshoppers (Num. 13:33), and, of course, the report was also accordingly. But thanks be to our Heavenly Father, the pessimistic reports of the tenderfoot did not affect the great fertility of our soil nor contaminate our pure atmosphere, healthy climate and excellent water. We cannot complain of one single crop failure. Even this year with practically no rain since snow fell, many hills produced over 45 bushels of wheat to the acre.

Our church membership is at present about 70, the Sunday school being a union school, is much larger. We have now reached the point when we must either cease to invite or else build a larger church or enlarge the old one. It is rather difficult to conduct a Sunday school of 11 classes with a membership of 120-150 in one room of 30x40 feet.

Our little church is the Pioneer Church of the Pacific District. There was one a little older but passed into other hands 25 years ago.

The picture of the church is as that war-mad, whisky-soaked mob left it on that dark November night of 1918, when the life of its pastor was also threatened. The church with its nasty yellow spots had to remain in that condition for nearly 2 years, which was a bad eyesore for the guilty parties; but also quite an advertisement for the Mennonite faith and doctrine. Our motto is **Being** and **Doing.**

P. R. Aeschliman.

HISTORICAL SKETCH OF MENNONITE CONGREGATION AT SUMMERFIELD, ILLINOIS

The beginning of the settlement of Mennonites in St. Clair County, Illinois dates back to 1842. Among the earliest families to come into the settlement, if not indeed the first family to settle here, was that of Jacob Baer, who with his wife were the grandparents and great-grandparents of the present members of this congregation of the same name. He with his family, settled on what was known as the Ridge Prairie and lies near the present town of Troy and north of O'Fallon. Following these first settlers came the Berger, Kraemer, Wittmer, Ruth, Hirstein, Pletcher, Hirschler, Krehbiel, Heer, Bergdolt, Greubler, Brandt and other families so that in the course of ten years the settlement extended over an area from fifteen miles northwest of Summerfield to eight miles southeast of Summerfield. These families came largely from around the vicinity of Franklin, in Lee County, Iowa. Some came directly from their homes in Germany to Summerfield and settled here.

Those early days were days of the pioneers and they endured the usual hardships and inconveniences incident to pioneering. They settled, some on the then raw prairies, and others according to their liking, on the more wooded land. Along the streams there was at that time considerable woodland. Here they put up their rude log houses and with the characteristics of the hardy stock from whence they sprung, began to conquer the virgin soil and make for themselves and their children homes of cheer and comfort.

In the course of some years, those in the northwest section moved nearer to Summerfield, and at this time none of the members of the congregation are living in that section. With a few exceptions the present membership is living within easy driving distance of the church house, within five miles of the church.

In the early days provision was made for religious worship among the scattered group. The need for this was felt and there was a heart-felt longing for the opportunity to gather together and unitedly worship the Father in Heaven. The first services were held in the home of John Kraemer, one of the earliest settlers. Then arrangements were made for holding services every four weeks alternating between the northwest and the southeast sections of the settlement. Those in the northwest section being held in a schoolhouse. The first person to conduct religious services and preach the Gospel was Christian Detwiler. The first regular preacher among the group was Johann Schmidt, who alternated between the two preaching places.

In the year 1858 a brick church building was erected on a little slope just south of the village of Summerfield. This was dedicated to the worship of Almighty God on January 23rd, 1859. The congregation, thought not as yet fully organized, called Rev. Daniel Hege from West Point, Iowa, to become the pastor of the flock. He accepted the call and soon entered upon his work here.

On April 1, 1861, the congregation was fully organized and the members showed their foresight and systematic way of doing things in adopting at that date a good, comprehensive and workable constitution, which was also signed by about seventy-five charter members of the congregation. This new congregation again showed its wisdom in affiliating at once with the then new movement, which soon developed into the General Conference of Mennonites of North America. This new congregation was one of the most active ones in the furthering of this new movement. The pastor, Rev. Hege, attended the second meeting of the General Conference held at Wadsworth, Ohio, in 1861, and was made Secretary of the Conference. This was the time at which it was decided to open a Menronite school at Wadsworth, Ohio, and Pastor Hege was prevailed upon to serve as Home Missionary and visit the congregations of the Conference and solicit funds for this proposed school. He began this special task in May 1862. The burden was a heavy one and the travel and preaching and soliciting among people and explaining the proposed work, and convincing them of its real value, severely taxed his physical strength and he was taken ill on his return from Iowa and on December 30, 1862, he ended his rather short but intensely useful life. During the time of his service for the school he visited the churches in Iowa, Indiana, Ohio, Canada and Pennsylvania.

The congregation prospered materially and spiritually and grew in numbers until in 1875 and for about five years following, a large number of the members moved westward and settled around Halstead, Kansas. One of the pastors, Rev. Christian Krehbiel, with his large family went there in 1879. This migration weakened the congregation largely in numbers, yet we believe not in spirit. The Summerfield congregation furnished the beginning of the Halstead congregation. Since that time the congregation has been having a steady, though at times slow growth. At times it has been doing no more than holding its own.

In 1911 the congregation felt it advisable to purchase the church building in the town belonging to the Methodist Church. This was done and some alterations made to it, including the building of a bell tower. The old building in which the congregation had worshipped since 1859 was abandoned and razed. This building in town is in use today. Within the past year it was newly painted without and within and electric lights have been installed so that the congregation is quite comfortably situated in the present church house.

This congregation feeling the need of the Sunday School, organized this branch of the church activity soon after the congregation was organized. In the course of time a Woman's Missionary Society was organized. This society is doing a useful work in behalf of our Conference mission work. Christian Endeavor work was also taken up by the younger people of the congregation. A Junior Christian Endeavor society was just recently organized with a membership of fifteen at the time of writing. This latest child of the congregation gives promise of a healthy growth.

This congregation early took an active inter-

est in our Foreign Mission work. It was from this congregation that our first missionary, S. S. Haury, came. He arrived at Darlington, Indian Territory, on May 22, 1880, to take up the missionary work. This congregation had a large part in helping Brother Haury prepare himself for the missionary work. From this congregation, from Jacob and Mary Leisy, came the first large gift for independent Conference mission work. In 1886 they donated $1,000.00 to the General Conference for this purpose to be kept until the Conference was ready to begin this work.

This congregation while never a large congregation, yet it had an important part in the early history of our General Conference work and has given to the work in our church a number of valuable and active workers. We feel this congregation has the opportunity, the privilege to do a still larger work in the future.

The following ministers have served this congregation:

Daniel Hege, 1861.
John Schmidt, 1861-62.
Daniel Hirschler, 1862.
Jacob E. Krehbiel, 1863-1890.
Christian Krehbiel, 1864-1879.
C. H. A. van der Smissen, 1890-1911.
J. B. Baer, 1911-1918.
Assistants, P. J. Boehr. Edmund Kaufman.
J. P. Boehr, 1918-1919.
Mr. Plassman and other student supply from Eden Seminary, 1919-1920.
G. T. Soldner, 1920-1923.
A. S. Bechtel, 1923—.

A. S. Bechtel.

THE SALEM CHURCH OF MARION, JCT., TURNER CO., S. DAK., THE PIONEER CHURCH OF THE NORTHERN DIST. CONF.

It was in the year 1874 when the large migraton of Swiss Mennonites from Russia to America took place. The first eleven families arrived at Yanktown, S. D., on Saturday, the 23rd day of May. The day before Pentecost. The great mass of the immigrants arrived in Sept. of the same year. They came from Harodistch under the leadership of their Elder Peter Kaufman (father of the present Rev. Jos. Kaufman of Freeman, S. D.) assisted by Rev. Jos. Graber; from Waldheim, led by their Elder Rev. John Schrag assisted by Rev. Chr. Graber; and quite a number of families from Dubno whose Elder another John Schrag remained in Russia. The great majority of these newcomers settled immediately what is now the western part of Turner county.

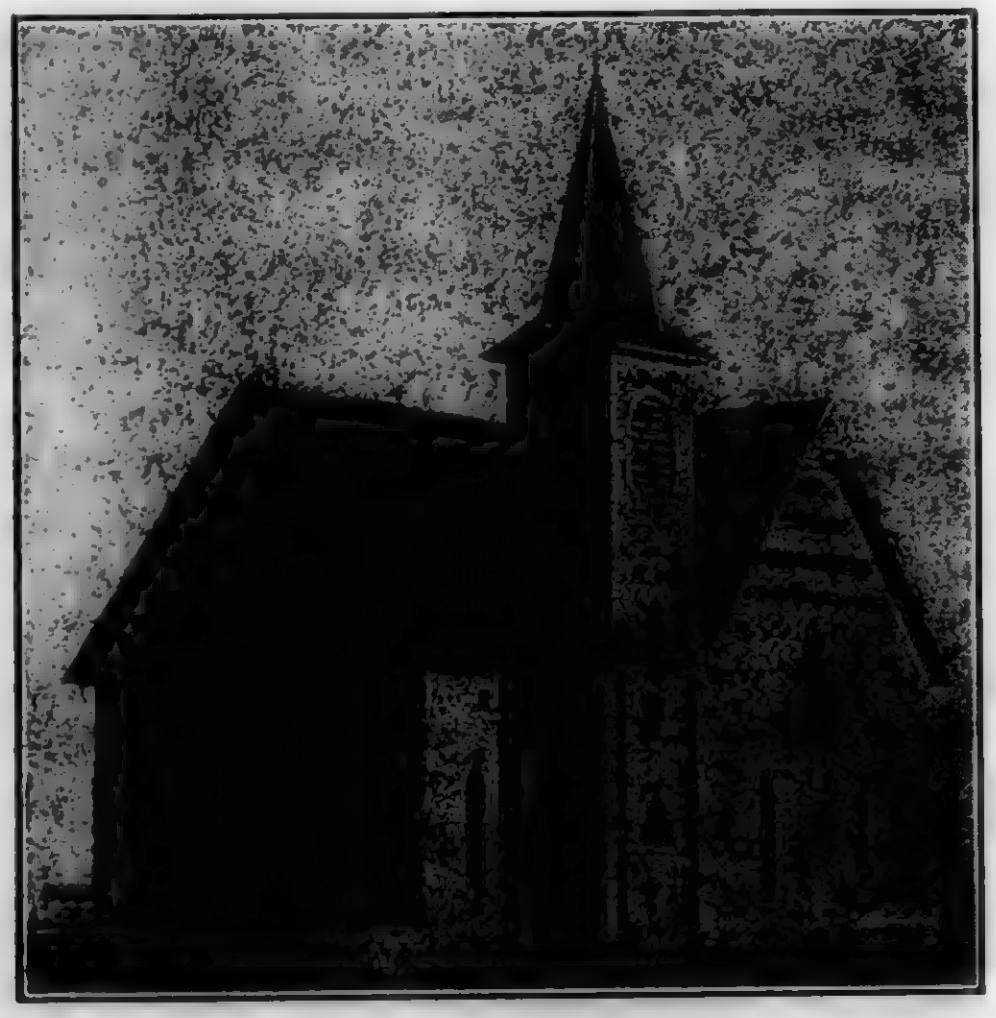
To care for their spiritual wellfare and growth these people agreed to unite and have their services together. This was continued for about four years. As there was no church building, these services were held in several of the larger homes alternately. About this time dissensions arose among the members owing to different usages and customs in the old country. This led to a separation between Rev. Peter Kaufman and Rev. John Schrag, the former retaining by far the largest number of the members. At this time, 1878, Elder Kaufman was rather old and feeble, so the congregation decided to elect two young ministers. God had chosen Rev. C. Kaufman and Rev. Chr. Mueller to carry on the work his old and faithful servant had to lay down.

The original Salem Church, near Freeman, S. D.

In 1879 Rev. Chr. Kaufman was ordained as Elder. In 1884 Elder Peter Kaufman passed to the great beyond to be in glory with Him whom he here served.

In 1880 the congregation felt the great need of a house of worship. They decided to put up a church building 34 by 54 (as the accompanying picture shows). A good brother by the name of B. Kaufman, of Pennsylvania whom the Lord has used, borrowed the congregation $1350.00 for the erection of this church. The balance was collected among the members. The building was erected under

the supervision of one of their members a contractor by the name of John Schroeder. The work was all done by members free of charge. After the completion of the building Rev. S. F. Sprunger of Berne, Ind., was called, who came and dedicated this house to the



Salem-Zion Church, taking the place of original Salem Church. Equipped with pipe organ.

service of God. On this occasion the name "Salem Congregation" was given to this organization.

The other group which separated under Elder John Schrag, later built another smaller church 4 miles southwest of Salem church. Owing to old age of Elder John Schrag this group elected Jacob Schrag and Jos. Kaufman as ministers and called themselves "Zion Congregation". Rev. Jos. Kaufman was ordained as Elder. Rev. Jacob Schrag and some of the members soon after left for Oregon.

Shortly before 1894 members of both congregations felt it would serve more to the Glory of God if both church would unite. After due deliberation this union was affected in 1894. Both names were retained, and the congregation was known by the name "Salem-Zion Congregation". Services were held in both churches until 1902 when a storm demolished the former little Zion church.

In 1906 on August 15 Elder Chr. Kaufman passed away to be with his Lord and Savior. There remained in the service of the congregation Elder Jos. Kaufman and Rev. C. Mueller.

The congregation having grown in number considerably up to this time, it greatly felt the need of a larger and more modern church building. The question was much deliberated upon, but no conclusion was arrived at. Other problems confronted the congregation. One was the peculiar situation of the settlement as it had developed in recent years. A new church building on the present church grounds would be out of the center of its members. Another problem was that of securing new ministers when those serving at present would be incapacitated. Part of the congregation favored election from among its own members, part of the members favored calling them from the outside of its own members and paying them full salary.

In 1908 the congregation separated about half and half. Those in the northern part of the settlement remaining with the old church building and Elder Jos. Kaufman as their leader continuing under the name Salem-Zion. Those of the southern part of the settlement put up a new church building as per accompanying cut. This building is 54x72 feet with nearly full basement. This group incorporated under the original name "Salem Cong." Rev. Chr. Mueller continued to serve

Salem Church, built in 1908, rebuilt in 1917.

this congregation until 1911 when due to ill health he was compelled to resign and the congregation was successful in securing the able services of Rev. C. Hege who faithfully

served the congregation eight years, leaving in 1919. A worthy successor was secured in 1920 in the person of Rev. E. J. Neuenschwander. After raving served the congregation four (4) years he left for his new field near Bluffton, Ohio, where Rev. W. S. Gottschall has served for so many years and now succeeding Rev. Neuenschwander in the Salem Congregation to enter his new field October 1. Rev. Chr. Mueller passed away the last day of February, 1923.

The remainder of the Salem-Zion congregation continued under the leadership of Elder Jos. Kaufman for several years, when due to advanced age he felt that the congregation should secure young assistance.

Two young brethren Alfred P. Waltner and John J. A. Schrag were elected to the ministry a little later Rev. Jos. Kaufman withdrew from active service and A. P. Waltner was ordained Elder of the Salem-Zion congregation. Both serving to the present time. Shortly after Rev. A. P. Waltner was ordained Elder of the congregation, the original building was rebuilt and the present structure taking its place as shown by the picture. This church is equipped with a two-manual pipe organ. Both churches are lighted by electricity from a high power line.

May these churches continue to be a light to the world for many to find life everlasting.

John C. Mueller.

FIRST MENNONITE CHURCH OF CHRISTIAN, McPHERSON CO., KAN.

In the pioneer days of Central Kansas when railroads were not as numerous as at the present time, thirteen miles north of Halstead there was a small country village by the name of Christian. A blacksmith's shop and a store in which the post-office was located comprised the business houses of this village. From it the "First Mennonite Church of Christian, McPherson County, Kansas", received its name. When the Missouri Pacific railroad built a branch line from Eldorado, Kansas, to McPherson, Kansas, a town was started just a mile north from Christian and this country village soon ceased to exist. The railroad town was called Moundridge.

It is impossible to write the early history of the First Mennonite Church of Christian without also writing the history of the Halstead Mennonite Church for originally these two congregations were one. In the early seventies, 1873 to be exact, the Mennonite Church at Summerfield, Illinois, sent a committee of four men to Kansas to seek a location where cheap lands could be found that were adapted for settlement. Halstead was the place upon which their choice fell. On the 6th of January, 1874, thirty brethren went to Halstead to again inspect the land and if satisfactory to buy farms. Each one of the party bought land. January 11th being a Sunday they felt a desire to worship and having Rev. Christian Krehbiel in their midst they assembled in the Halstead school house and held the first Mennonite and also the first German religious service in Halstead. After their return to Illinois many began at once to plan to move to Kansas. In the spring of this year a number of families moved to Halstead on farms they had purchased. The next year others followed. Most of the pioneers came from Illinois, but not all of them. A few families from southern Russia also settled here. In the beginning they helped themselves as best they could in a religious way. They met for devotion on Sunday and occasionally enjoyed a visit from neighboring pastors.

Soon the desire for a more organized state of affairs was felt. On Palm Sunday, March 21, 1875, with the assistance of Rev. Christian Krehbiel, who was in Kansas at the time, it was decided to organize a congregation. A constitution was drafted which with a few changes was adopted the following Good Friday. Easter Sunday, March 28, 1875, in the morning services an election for a minister was held. Valentine Krehbiel was elected and immediately ordained to the ministry. In the afternoon services were again held and a board of deacons was elected. Thus the congregation was organized and the necessary offices filled.

Since some of the families had settled as far as fifteen miles north of Halstead it was necessary to have services in the northern part of the settlement. Arrangements were therefore made to have services two Sundays in the Halstead school house and one Sunday in a school house in the northern part of the settlement. The membership in the north seemed to increase faster than in the south through addition of new families from the east and therefore meetings were soon held alternately one

Sunday in Halstead and one Sunday at Christian. On January 9, 1876, Rev. Valentine Krehbiel was ordained as elder since it was felt that the church should be fully independent, capable of taking care of itself.

The desire to nurture the children in the faith led to the organization of a Sunday School. On December 26, 1876, a special festival service was arranged to institute this new phase of the work. From now on meetings were held both at Halstead and at Christian every Sunday, i. e., the Sunday School met every Sunday. Preaching services were held every other Sunday as before.

In the winter of 1877 a church was erected at Christian and dedicated on March 4, 1877. Now that they had a building the brethren also decided to institute a Bible school for the children. This same summer a German Bible school was held in the church with Christian Ramseyer as teacher. The term was a little

First Mennonite Church of Christian, McPherson County, Kan.

over four months. At Halstead the erection of a church was also begun toward the close of the same year.

By this time the congregation had grown to four times its original number. At the time of organization there were 28 members, now they numbered 115. The conditions and needs at the north and at the south end of the settlement were not just the same, and being such a distance apart the work was difficult. The realization therefore came over the church more and more that it would in many ways simplify matters to have two independent organizations. At the annual business meeting of the church held March 26, 1878, it was decided that each group should become independent of the other. This date therefore marks the separate organization at Christian. Christian received 65 members, Halstead 50. On Easter Sunday the whole congregation met once more and together celebrated communion. This was the last meeting as one congregation. In peace and brotherly love they separated and now worked independently. Rev. Valentine Krehbiel took up the work at Christian, while Rev. David Goerz who had been elected to the ministry for the Halstead group especially, became the leader here. Rev. Krehbiel, however, was to serve as elder for the Halstead Church also, until such a time that this church would have its elder. In October, 1879, Rev. Christian Krehbiel, who had moved to Halstead from Illinois, became elder here.

At Christian the work continued as before. Sunday School every Sunday, preaching services every second Sunday. Soon it was requested that preaching services be conducted every Sunday. Rev. Krehbiel welcomed this request, but asked that assistant pastors be chosen to help him. The church thereupon decided that Rev. John Rupp and Rev. Wm. Galle, both of whom had been pastors in the Salem Church, Washington County, Iowa, but had moved in the vicinity of Christian, should become pastors of the church to assist Rev. Valentine Krehbiel. Both were willing to serve. Jan. 11, 1880, they were instituted as pastors of the church. Later on Rev. Rupp, because of old age, requested to be relieved from regular service, but willingly helped along when needed. He passed to his reward August 9, 1885.

A few general remarks will show how the church at Christian prospered. The Sunday School was very active. The international lessons were introduced in 1879. In February, 1880, an addition was built to the church. In February, 1883, a Ladies' Missionary Society was organized. In this year a number of families from the Hoffnungsfeld Church who lived in the vicinity of Christian, united with this church. These families were Swiss Mennonites from Russian Poland. At the present time they have the strongest representation in the church. Originally the membership was almost wholly of southern German descent. A few years later a number of families from Galicia in Austria united with the church. And in re-

cent years a few families from southern Russia, who speak the low German language have been added to the membership. Sometime before the separation of the Halstead and the Christian group a few Swiss families from Berne, Indiana, came into the church. These lived near Christian and therefore became members here. Thus these five elements today comprise the membership of the church.

As the church prospered the need of a more spacious building grew greater. In the fall of 1883 it was decided to build a new church. A large well constructed building that still houses the congregation was erected. It was dedicated to the service of the Lord on February 10, 1884. In this year the church was also legally incorporated under the name First Mennonite Church of Christian, McPherson County, Kansas.

In the spring of 1908 the church was moved to Moundridge, a half a mile north of the old site.

In February, 1888, a large number of members withdrew from the church and organized the West Zion Mennonite Church in Moundridge and the Garden Township Mennonite Church five and a half miles south of Moundridge. Since Rev. Galle took up the work in West Zion, Rev. Krehbiel was left alone to take care of the work here in Christian. This he did very faithfully until he passed away on July 21, 1902.

Rev. Krehbiel's death was a great loss to the church he had so faithfully served. His memory is blessed by the congregation. We can merely state briefly further developments, else this article will become too lengthy. Rev. Chr. Krehbiel of Halstead was requested to serve as elder until the church was again supplied. He was willing to do this as much as his work at Halstead would permit. In September, 1902, an election for ministers was held. The choice was John C. Goering and Andrew Kaufman. They were ordained to the ministry December 7, 1902. Because of failing health Bro. Kaufman requested to be relieved from his duties. The request was granted Sept. 6, 1903. On November 15th of the same year an election was held to fill the place left vacant and the result was that P. P. Wedel was chosen. Since he preferred to go through a period of probation he was not ordained until July 23, 1905. On January 12, 1908, Rev. Goering was ordained elder faithfully serving in this capacity till 1917. He then wished to be relieved from some of his duties and therefore P. P. Wedel was ordained elder June 24, 1917. These two brethren are still serving the church as pastors.

On January 1, 1924, the church numbered 268 members. Of these 219 are resident members while 49 live at a distance.

P. P. Wedel.

MENNONITES IN SASKATCHEWAN

In the early nineties a number of families from South Russia and some from West Prussia settled on the virgin plains of Saskatchewan about forty or fifty miles south of Prince Albert, the most northern city in Canada. They all being poor, they endured many hardships, especially during the long and severe winters.

A gathering of ministers at Eigenheim on the occasion of a Mission Feast, July, 1923.

Their houses were built of logs costing almost nothing. Their fields were broken up with oxen, a horse being a novelty. The houses were far apart, each one settling where he found the land that was best suited to his taste.

In 1893 Brother Peter Regier, an elder from the Rosenort congregation in Germany also came here with his family, and his coming gave rise to the organization of a church, which was joined by almost all the new settlers. With the financial help from Bro. Regier's home church in Germany and the Mennonite Church at Hamburg, a church was built of logs about 24x40, with a shingle roof but no flooring. To this church these pioneers came in their farm wagons drawn by oxen, some coming as far as twelve miles. It is to be regretted that no photograph of this pioneer place of worship can

be procured, the reason being as I am told that there was no photographer and no camera available. In the year 1902 after some economic progress had been made and new people had come in, some also from the U. S., from Manitoba, Russia and Germany, the need of a new church was felt. It was built of finished lumber at the same place where the old building was situated, measuring 36x60 feet. After this five more churches have been built and the

congregation has grown to a membership of one thousand. There are in the congregation 12 stations where services are held, at 4 places only bi-weekly. There are Sunday Schools at eight places and Young People's meetings in six churches and two schools. The church work is being done by 15 ministers.

D. Toews.

REV. DANIEL HIGH (HOCH)

The subject of this sketch was born Aug 24, 1805, near what is now Vineland, Ontario, the son of Daniel Hoch and his wife, a born Bechtel, who with quite a colony of Mennonites consisting of Moyers, Kratzes, Fretzes, Hunsbergers, Hochs, Rittenhouses, Albrights, etc., that on trains of four-horse teams emigrated to Canada from Bucks County, Pennsylvania, in 1800, and settled in the wilderness about twenty miles west of the Niagara River near the coast of Lake Ontario in what is now the finest fruit district of Canada. He was married to Margaret Kratz, daughter of Valentine Kratz, who had been chosen the first pastor of the colony, and sister to Abraham Kratz, later deacon. In 1831 he was ordained a minister of the congregation known as Moyer's meeting. Bro. High served with various other ministers till 1847 when, what is known as the Oberholtzer division in the Franconia, Pa., Conference, occurred, out of which grew the Eastern District Conference. The progressive movement wave also struck the church in Canada, and Daniel High was the central figure in the broil. After a series of agreements and conference resolutions, enacted and recalled, he was finally, on May 27, 1849, together with Jacob Gross, bishop, and Jacob Albrecht, deacon, put under ban and later deposed.

Having many in sympathy with him a movement for a separate congregation was soon in

evidence. Being accused of having violated the laws of the land performing marriage ceremonies not being a bishop, the following legal proceedings were enacted:

November 15, 1851.

We, the undersigned members of the Mennonite Church, have felt it our duty to separate from the congregation under the Pastoral care of Bishop Dilman Moyer, with which we have been connected before we have done this, not because we depart from the ancient standards and the general faith and practice of the Mennonite Church, to which, in the contrary,

Rev. Daniel High, Vineland, Ont.,
Born, 1805; ordained, 1831; died, Aug. 1878.

we do strictly adhere. But because we consider the excommunication of Daniel High, who has been a Mennonite preacher, and as we believe, an orthodox, and faithful one for many years, as an unjust act, of which we cannot conscientiously be partakers.

Having therefore formed ourselves into a new congregation, and chosen the said Daniel High for our Bishop or Pastor, and he having been regularly ordained by Bishop John H. Oberholtzer, of Pennsylvania, under the assistance of some others. We do now apply in behalf of our Bishop or Pastor Daniel High, for license to perform the rite of marriage.

JACOB ALBRIGHT,
DANIEL WISMER,
JACOB HIGH,
HENRY FRY,
WILLIAM HIGH,
JACOB OBERHOLTZER.

CERTIFICATE

I hereby certify, that the Rev. Daniel High, of the Society of Mennonists, of Louth and Clinton, Province of Canada, residing at Clinton, has this day taken the oath of allegiance (by affirmation) to her Majesty Queen Victoria, and complied with the requirements contained in Stat. 10 and 11 Victoria, Chap. 18. Dated this 21st day of November, 1851, at the town of Niagara.

(Signed) JOHN POWELL,
Register, Lincoln and Welland.

Certificate issued 21st November, 1851, signed John Powell, Register.

This new congregation erected a meeting house in the village of Jordan on the bank of the Twenty Creek. In this he served as pastor of the flock while not with much numerical success, at least as we believe, with much spiritual blessing till about 71 or 72, when after a service of 40 years he had to relinquish the work on account of failing health. As there seemed to be no one upon whom his mantle fell, the several remaining members went back to the parent church or became identified with other aggressive churches. The writer on his first visit to Canada in 1883, was shown the meeting house which has however since been removed. Bro. High died in August, 1878, nearly 73 years of age. He had a large family, many of the descendants still living in the vicinity, while others are scattered over Canada and the states. Ezra Moyer, a grandson, made a present of Bro. High's German family Bible to the writer, and furnished the photo for the accompanying cut. He was a deep Biblical scholar, a writer on various religious subjects. One of his poetic productions, "Ein Reformations Lied", is here subjoined. It will be noticed that the initial letters of the verses constitute his name. In his last illness when his former opposers requested to visit him, he expressed his pleasure to see them as neighbors and

friends, but not to discuss their former differences as those were to await the Judgment Day. He was a man of stern will power, a defender of truth and righteousness, and held in great respect even by those who disagreed with him.

Allen M. Fretz.

Perkasie, Pa., July 30, 1924.

Ein Reformations-Lied

Mel.—Befiehl du deine Wege.

1.

Die Lieb hat mich gebunden,
Zu singen der Gemein,
Was ich vorlängst gefunden
Durch Glaube, Liebe rein,
Da Jesus mich entbunden
Von der so schweren Bürd,
Dazu auch ward gefunden
Ein Mennoniten Hirt.

2.

Als ich Gott Lob erwachet
Zum Allgemeinen Wohl
Und was die Welt verlachet
Als Christen lieben soll.
Die Mennoniten Glieder
Mir ganz entgegen sind,
Bei Andern finde wieder
Ein Manches Gottes Kind.

3.

Nun meine liebe Brüder
Und meine Herzens Freund
Und mein herzliebste Glieder,
Die ich so oft beweint.
Was denkt Ihr wohl zu klagen
Wann Ihr kommt vor's Gericht,
Alsdann der Herr wird sagen
Ich kenne Euer nicht.

4.

Jung ward ich Euch berufen
Von Gott in seinen Dienst,
Um Euch zu zeigen Stufen
Vom Größesten zum Jüngst,
Schon hier im Christen Leben
Ein jedes für sich selbst
Und darin sich bestr ben
Mit Jesus unverfälscht.

5.

Eilfertig und geschwinde,
Da ich Euch ernstlich rief
Bekehre und entbinde,
Erwach und nicht mehr schlief,
War't Ihr des Abrams Kinder
Und Mennoniten Stamm;
Bekehret Euch Ihr Sünder!
Wer's hört der spreche: k o m m.

6.

Laßt Euch nicht mehr bethören
Von der so argen Welt
Thut ihr den Rücken kehren,
Sie doch in Asch zerfällt.
Folgt Jesus treuer Lehre,
Ein fest prophetisch Wort
Glaub, Hoffnung, Lieb vermehre
Und werdet selig dort.

7.

Hoch, heilig und erhaben
Und ein dreiheil'ger Gott,
Bleibt aller Christen Gaben
Ihr Tröster in der Noth
Er löst der Stummen Zungen
Und öffnet das Gehör
Ihr Alten und Ihr Jungen
Vergessets nimmermehr.

8.

O! kommt und thut Euch wählen!
Laßt Euch bewegen doch,
Thut Eure Tage zählen
Ich ruf Euch heute noch,
Wehmüthig einen Bote
Der Euch so lang gedient,
Den Ihr verdammt zum Tode
Gewiß Gott Euch auch find.

9.

Christus der ist das Leben
Und aller Christen Heil
Ist uns von Gott gegeben
Mach sie nun nicht gemein;
Verbindet uns zusammen
Als Glieder an dem Leib,
Durch seine Liebes Flammen
Und trennt uns nicht in Streit.

10.

Halt ein Ihr selbst Gerechte
Legt Eure Lumpen ab,
Und werdet Gottes Knechte,
Die Ihr schon reif zum Grab;
Vereinigt Euch durch Liebe
Und gehet Herz in Herz,
Folgt Gottes G istes Triebe
Und seht nicht hinterwärts.

Wer dieses Lied gedichtet
Und erst gesungen hat
Der findet sich verpflichtet

Getreu sein bis ins Grab.
Sein Name kann man lesen
In zehen Versen hier
Buchstab der erst gewesen
Spricht aus den Namen Dir.

REV. S. F. SPRUNGER

In the last hour softly
Comes the gentle hand
Leads us from the journey
To the Fatherland.

Thus closed the life of Brother Samuel F. Sprunger, on the 16th of Nov., 1923, before dawn, at his home in Berne, Indiana, after a hard four-year's struggle with bladder and kidney complications, at the age of 75 years and 27 days. Born on October 9, 1848 on Münsterberg, Canton Bern, Switzerland, after 15 months he lost his mother, formerly Magdalena Rüfenacht, so that one of the mourning friends said with sadness: "Yes, if the mother could but have taken little Sammy with her." But God's thoughts are higher than ours.

In the spring of 1852, the father, Abraham Sprunger, with his six orphaned children, five of them for the second time, emigrated from Switzerland to America, and after a short stay in Wayne county, Ohio, settled on a farm in Adams county. After the other children had founded their own homes, the father and the youngest son, Samuel, for a long time had the double work of managing the farm and the house both.

Contrary to all his most rosy hopes, the less than 20-year-old energetic and jovial youth was elected by lot into the ministry on the 23rd of August, 1868, among 17 candidates. But with all the resources of his resolute nature he shouldered the yoke of what seemed to him like a very sour task. But in two and one-half years following, spent at the conference school at Wadsworth, Ohio, he received the necessary equipment in education and spiritual regeneration. Repentance and regeneration received full emphasis in his subsequent church work.

As early as April 14, 1865 he had been received into the Mennonite church, through

Rev. S. F. Sprunger

baptism, by his brother-in-law, Rev. Peter S. Lehman. Now he grasped the full meaning of this act.

In the years of young manhood he manifested his poetic talent in the production of spiritual songs, one of which is found in our German Hymnal.

His own household was founded on Oct. 2, 1872, when he was united in marriage with Catharine Luginbill. The family numbers ten children and sixteen grandchildren, all of whom together with their mother are living today.

Besides the constantly increasing responsibilities of the home, the duties in the work of the Church and the Kingdom became greater. On March 5, 1874 he was ordained to the full office of Elder by Rev. Chr. Krehbiel, of Sommerfield, Ill. At about the same time he was instrumental in organizing the present Sunday school, which he served as superintendent for 33 years. The active leadership of the church was in his hands for about the same number of years, until Rev. J. W. Kliewer took his place on Nov. 22, 1903.

In the early years after settling on his small parcel of land northwest of Berne, he frequently walked in his boots, alternately on Saturday forenoons and afternoons to the two meeting places, in Berne and 6 miles northwest of Berne. A number of years, besides preaching, he taught in a district school, a task which left indelible marks of blessing on many a child.

On August 22, 1881 the family moved to Berne. A many sided ministry of preaching and writing unfolded here.

The Conference Book Concern found him to be a valuable helper. Today we look back upon his 30 years of editorial work of the General Conference Sunday School Quarterlies, and the 35 years of similar work on the Bundesbote Calender. As member of the Board of Foreign Mission he served 25 years.

As Home Mission worker he spent as much of his time as he could spare, in visiting and helping out of the way groups as far west as the Pacific coast, and in 1891 he made a visit to the Mennonite churches in Europe.

Under his leadership the local church recorded such growth that in 1903 when he laid down his office, its membership was at least three times as large as when he began. Once a new church building, and twice additions were made necessary for want of room. The Sunday school membership in 1874, when he began with it, was 100, and in 1906 when his work as superintendent came to a close it was 802.

His strength for work was greatly impaired when he sustained a broken hip through a fall in winter 21 years ago, and still more 3 years later, when he lost one of his eyes through an inflammation. He preached his last sermon on September 14, 1919, on the text Jno. 10:28.

His contributions to the church may be summarized as follows: implanting of the missionary spirit, promotion of temperance, morality, and Bible knowledge. Especially was the church music elevated, and the interest of the young people aroused through his leadership in song and choral work.

He was a well read man; nobility of character distinguished him; Punctuality, Faith, good Judgment, inborn Leadership, fearless correction of erring brethren—these are the indelible marks of his consecrated personality.

He is the last one to go out of his father's household, his parents and the 5 half-brothers and sisters having preceded him in death.

He is the first one to go out of his own household. The family, including Rev. I. A. Sommer, who for about 30 years was his comrade at the study desk and the family circle, his grandchildren, the other relatives and friends, the congregation, the community and the conference, mourn his departure in quiet submission to the government of God.

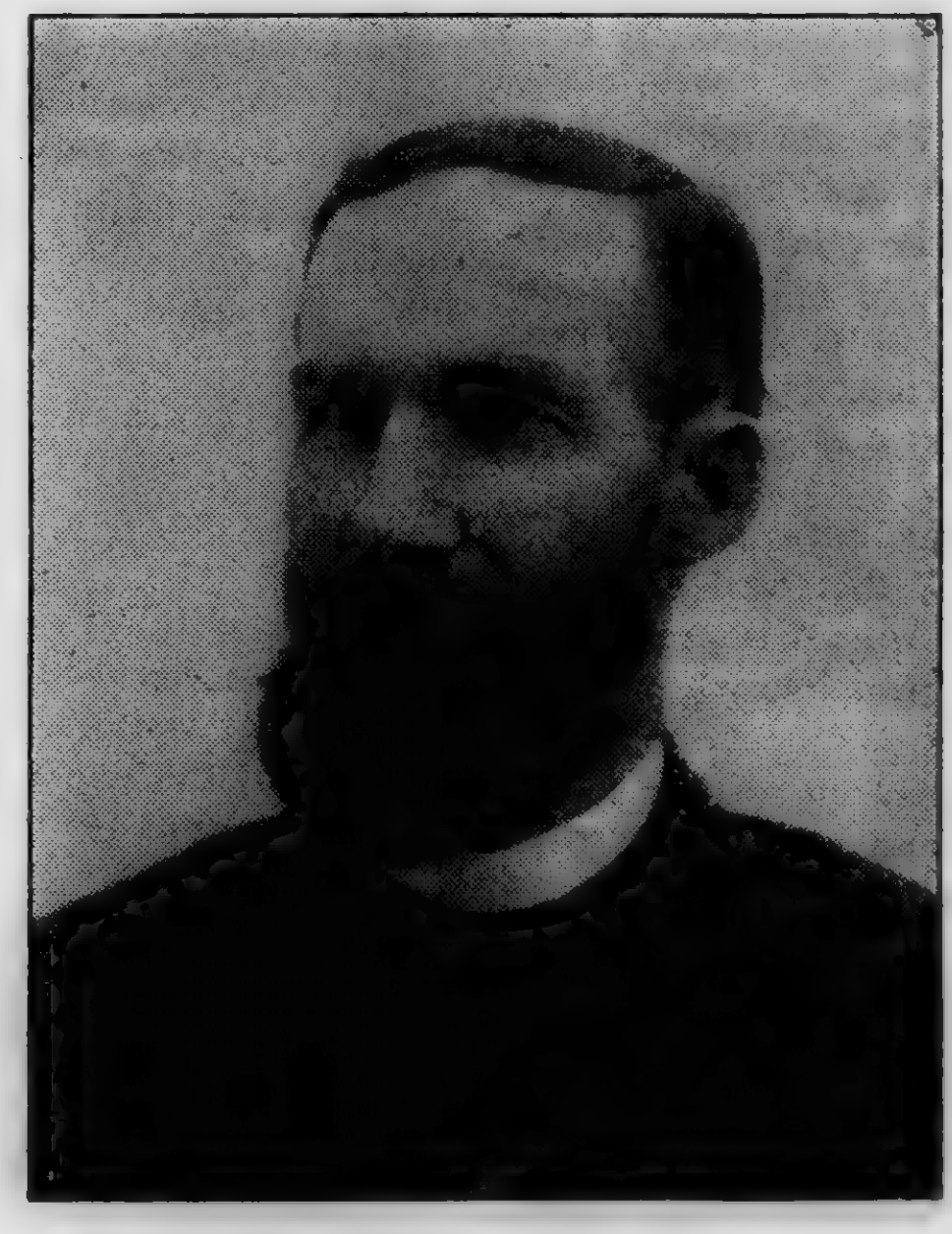
REV. I. A. SOMMER

Brother Sommer, the son of Abraham and Elizabeth Lehman Sommer, was born in Wayne county, Ohio. Here he attended public school and as a young man was admitted into the Sonnenberg Mennonite church by the rite of baptism. Later he attended the Mennonite College at Wadsworth, Ohio, remaining there for a number of years. For sixteen years he was engaged in the work of teaching, serving communities in Wayne county and in the neighborhoods of Bluffton, Ohio, and Berne, Ind., and in Kansas. He then discontinued teaching to accept the editorship of the

"Jugendfreund' published by the Old Mennonites at Elkhart, Indiana.

At the session of the General Conference held in Berne, Indiana, in 1884 he received and accepted a call to become the editor of the "Bundesbote". Two years later there also appeared the first issue of the "Kinderbote" which he edited in connection with his other editorial work. When Rev. H. G. Allebach was compelled to give up the editorship of The Mennonite on account of poor health, the editorship of this paper was also assigned to Brother Sommer. He continued to edit The tributions sent to The Mennonite from here. Returning to Berne, Ind., which had been his home for so many years he lived with Brother Isaac Lehman where he received loving attention to the end of his days.

On October 2, 1887 he was ordained a minister of the Berne congregation and as such faithfully served in whatever capacity he could be of use. He was very active in the work of his home church. For many years he and the late Elder Samuel Sprunger shared the same study and after he had discontinued his editorial work the same intimate relations con-



Rev. I. A. Sommer

Mennonite from 1905 to 1911. The burden of three papers was too much for the strength of Brother Sommer and he was compelled to lay aside his pen and devote his energies to recovering if possible, his shattered health. Upon regaining a measure of health he spent some time in travel in the interest of Publications but while in Canada suffered a severe breakdown from which he never recovered. Two years later were spent in California with his brother at Glendale. Readers of the paper will no doubt recall the numerous interesting con- tinued between the two brethren. After the death of Brother Sprunger he is said to have remarked, "His death has the effect of making me lonesome and sick". His later study was with the editor of the "Bundesbote", Rev. van der Smissen, but since New Year he was unable to visit it.

Brother Sommer was probably the first to bring forth the idea of an All-Mennonite Conference. In preparation for this he once prepared for The Mennonite a diagram showing the inter-relation of the various branches of

the church to each other. His contributions to Missions, Publications and the Colleges of our Conference were always liberal. And he was regarded as one of the most active workers for Temperance. In this he was one of the pioneers in the Mennonite church.

In the Sunday school he found special interest and inspiration for work. He taught the Normal Class, was a member of the Library Committee and for many years the librarian. Like Brother Sprunger he was a great enthusiast for missions and liberally contributed to this work as well as to the cause of publications. His last contribution for publication was an appeal for assistance for our distressed Russian brethren.

Brother Sommer was never married but his love for children was remarkable and he ever interested himself in matters relating to their welfare. He died at the age of 73 years, 3 months and 2 days.

SISTER ANNA CLAASSEN

Sister Anna Claassen was born near Newton, Kansas, April 24, 1883, the third child of her parents, Rudolph and Anna Claassen, nee Suderman. She grew to womanhood in the home circle. On the 26th day of May, 1901 she was baptized upon confession of her faith in the Lord Jesus Christ, and united with the First Mennonite Church of Newton, Kansas, remaining a faithful member to her end.

She experienced definite deepening of her spiritual life, especially in the days of bereavement and sorrow when death entered the family circle, first removing a brother in 1908, and in May, 1911 her father. She led a quiet life, filled with deeds of helpfulness to her mother, her sisters, brothers and their families, whose welfare and interest were ever close to her heart. Her cheerful nature and willing hands found many opportunities for service also in the Sunday school and other church activities.

Filled with the desire to make her life still more useful to others, she applied for admittance to the sister-hood of the Bethel Deaconess Hospital, entering the institution on October 20, 1919. This step was not an easy one for her, but she took it with certainty of decision, and in faith and surrender to God, consecrating herself to the service of the sick and helpless, and she was happy in her choice of vocation, and also in her connection with the deaconess organization. With two other sisters she took the probationers garb on June 10, 1920, expressing therewith her willingness to become a deaconess, and to continue her efforts in a further development in her chosen calling. In her daily work and service as a nurse she was faithful and conscientious, and fulfilled her duties with a willing heart.

In the summer of 1922 the first symptoms of a serious illness were discovered in her, and she was forced to give up her beloved work, and she went to the quiet home of her mother for several months, hoping to recuperate. In autumn she returned to the deaconess home, and the doctors advised that she should take a prolonged rest in bed. For a year her con- the last months her strength was rapidly condition remained about the same, but during sumed, and she realized that her end was near. She faced the transformation in quiet faith and trust. Her cheerful submission to the will of God was a constant inspiration to those who were near her. She seldom spoke of her illness but skillfully managed to bring the conversation at her bedside to center in the interest of her visitors. Those to whom she gave glimpses of the experiences of her heart know that it was not easy for her to give up her life and its opportunities. She said repeatedly with tears of sorrow how anxious she had been to finish the time of her probation, so that she could then give her full strength and time to the service of the sick, and having been denied this through her illness was to her a great and bitter disappointment. As she loved the members of the home family, so she also loved her sister deaconesses, and was grateful for their love. She wanted no one to pity her on account of her physical condition, and she repeatedly said that she could never express her gratitude to God for His grace and mercy, and for the quiet hours of joy and peace with her Master. She has thus not only preceded the sisters in death, but also in her faith and patience.

She was led through deep waters in the last days of her illness, draining a cup of woe to the last drop. On June 11, 1924, the morning of the 16th anniversary day since the dedicatin of Bethel Hospital, and the consecration

of its first sisters, Sister Anna fell asleep in the Lord, passing into eternal life and to her heavenly reward. Her memory will remain a blessing.

THE EASTERN DISTRICT CONFERENCE

It was on the 28th day of October in the year 1847. In the Skippack Mennonite Meeting House in Pennsylvania there met that day the following ministers: John Hunsicker, William Landes, John H. Oberholtzer, Christian Clemmer, Abraham Hunsicker and Joseph Schantz; and with them these deacons: William Gottshall, John Detweiler, Henry B. Schelly, Jacob Benner, and Samuel Kaufman.

Three weeks earlier another meeting had been held by the leaders of the conference to which the above had belonged but from which they had been suspended, because they had drawn up a proposed constitution for the Mennonite church and advocated its adoption by the conference. An offer was now made to reinstate the suspended brethren on condition that they renounce the proposed innovation as contrary to the old evangelical order of the church.

The meeting on the 28th was called, so the minutes state, to consider first of all the state of the church, then secondly the offer of reinstatement, and thirdly the provisions of the constitution which they had endorsed and at which the conference had taken offense. Adopting first a set of rules of order by which to be governed in their deliberations, they took up the three points in their order. When they came to the offer of reinstatement, after sincere consideration of the condition attached thereto, the same was rejected because to accept it would be doing violence to their conscience.

Taking up then the consideration of the constitution, they agreed on certain changes that should be made for the better, as they thought, and then adopted it, together with a set of by-laws for the orderly regulation of the affairs of the conference and its constituent congregations. They then adjourned to meet again the following May in the "new Swamp meeting house". The minutes are signed by Abraham Hunsicker as president and John H. Oberholtzer as secretary.

The question of remaining with the old conference or uniting in an independent body now went back to the congregations for their decision. In most of them the sentiment was found to be more or less divided. The outcome was that in most places the factions separated into two independent congregations which thereafter maintained their separate existences side by side. It is to be regretted that the feeling of brotherly love in some instances gave way to bitter feelings, harsh judgment, and even strife.

The congregations which adopted the constitution and were organized in accordance with its provisions, were represented in the semi-annual meetings that followed. Thus there came into being a new conference, for which they adopted the name, The Eastern Pennsylvania Conference of the Mennonite Church.

At the third meeting, held in October, 1848, an overture was adopted looking towards a coming together with the old conference on a basis of a mutual understanding. The overture met with no response and the desired rapprochement never came about.

On the other hand the leaders of the new conference, in the years that followed, came in touch with groups of Mennonites in the newer settlements in other sections of the country, largely through the paper published by John H. Oberholtzer, and this led to the formation of the General Conference, which sought to attain the drawing together of all the Mennonites of the country into one cooperating brotherhood. Of this general body all the congregations of the new Pennsylvania Conference in time became members. The local organization, however, was kept up, and in time the congregations in other sections of the country formed similar local organizations. These are now known as District Conferences among which the Pennsylvania body now bears the chartered name, The Eastern District Conference of the Mennonite Church of North America.

Up to the year 1895 the conference met twice a year, in May and in October. After that the October meetings were omitted. The regular annual meetings are now held in May. The 1924 meeting was numbered the 126th.

The activities of the conference are directed through committees, the principal of which are: the Board of Managers for the Home for the Aged, the Committee on Home Mission and Church Extension, the Committee on Education, and the Publication Committee, the

spheres of activity of which are pretty well indicated by their names.

The principal publication of the conference thus far has been the Mennonite Year Book and this has now been taken over by the General Conference, though our committee is requested to continue to edit the same during the present triennium.

The conference has no school of its own but through its committee on education it is kept in touch with the College and Seminary at Bluffton, Ohio, giving definite support to the work of these institutions. Moreover the Education Committee directs the use of a reading course for evangelists and ministers and also the giving of financial assistance to young men preparing for the ministry. It may be said in this connection that most of those thus far assisted in this way have on the completion of their studies been called to churches in other conference districts.

The Home Mission and Church Extension Committee looks after weak churches recommending assistance to be given where needed, helps in such ways as it finds practicable in supplying temporary vacancies in pulpits, seeks out opportunities to establish gospel preaching in places where such seems to be needed, and in a general way seeks to further the spiritual interests of the church within the district.

At its meeting last May the conference took the advance step of creating a Budget Committee which is to prepare for each ensuing year a statement of the minimum needs for the various objects to be supported by the gifts of the congregations, with a view, on the one hand, to stimulating the grace of giving which the Savior has pronounced a blessed one, and on the other hand to aid us in properly distributing our gifts according to the various needs both local and general.

The next meeting is to be held in the West Swamp church, Rev. P. E. Frantz, pastor.

CHRONICLES FOR THE PAST YEAR

1923

August 29 to Sept. 6—The Twenty-third Session of the General Conference of Mennonites of North America was held in Freeman, S. Dak. A special tabernacle for the accommodation of the Conference had been erected. It had a seating capacity for 3,000, was 108x96 feet in dimension and required 50,000 feet of lumber for its erection. The new gymnasium building of Freeman College, on whose ground the Conference was held, was used for a dining room for Conference guests. 500 persons were seated at one time. The total membership of the Conference was reported to be 21,178.

August 30—Rev. P. H. Richert, secretary of the Foreign Mission Board announced that the board proposed to issue a separate missionary paper which is to bring information concerning the work on the field.

The Women's Missionary Sewing Societies of the General Conference in a report covering the period from August, 1920, to August, 1923, reports 103 societies of which 18 are newly organized. The entire membership is 3,209; 44 evangelists, Bible women and orphans have been supported on the foreign field. The following articles have been supplied for the mission fields: Children's clothing, 5,797; girls clothing, 6,321; women's clothing, 6,730; boys clothing, 3,809; men's clothing, 3,178; pencils tablets, books, 3,119; quilts, comforts and other bedding, 1,428; pounds of dried fruit, 2,348 balls and toys, 3,161; handkerchiefs and dolls 398; leper jackets, 757. The total amount of money contributed was $25,158.07.

September 1 to 6—Eden Church, Schwenksville, Pa., reports an addition of twelve persons to its membership by the rite of baptism.

Rev. Reed Landis, for a number of years the pastor of the Zion Church, Souderton, Pa., accepted a call to become the pastor of the First Congregational Church, Germantown, Pa.

Reports of three family reunions were published that were of peculiar interest to Mennonites. The descendants of Rev. George Bechtel, one of the founders of the Hereford Mennonite Church, Bally, Pa., who came to America in 1728, held their reunion at Bally. The descendants of one of the first ministers of Germantown, the Gottshalls, who came to America in 1702, held their meeting in the Eden Church, Schwenksville, Pa. The Lehman Fam

ily of Berne, Indiana, also held a reunion in the grove near that place.

September 6—At the 22nd session of the General Conference, eight Mennonite congregations not heretofore belonging to the Conference asked for and were granted full membership. They were: St. John, Pandora, Ohio; First Mennonite Church, Inman, Kansas; First Mennonite Church, Schafter, Cal.; First Mennonite Church, Butterfield, Minn.; Bethel, Dalton, S. Dak.; Swiss Mennonite Church, Ransom, Kansas; Mennonite Mission Church at Chicago, and Mission Church at Hutchinson, Kansas.

Reports of the year at the Conference show that Mennonite missions have to date about 2,000 members in their foreign fields. Nearly 600 of these have been gained during the past three years. The General Conference mission fields are caring for a territory containing over 2,000,000 heathen.

Sept. 9—Rev. M. Galle of Aberdeen, Idaho, occupied the pulpit of the Halstead, Kansas, church.

Sept. 18—Bluffton College began its year with the largest enrollment of students in its history.

Sept. 23—Paul A. Wenger was ordained a minister and missionary in the First Mennonite Church at Aberdeen, Idaho. Rev. M. Galle, pastor of the church, officiated.

The Chicago Mennonite Church celebrated the fifth anniversary of the dedication of the church. Rev. Miller, former pastor, preached both morning and evening.

Sept. 26—The Zion Mennonite Church, Donnellson, Iowa, celebrated Harvest Home with appropriate services.

Sept. 29—Bethel College Church celebrated the 25th year of its existence. This congregation has headquarters in Bethel College Chapel. Rev. J. W. Kliewer is the pastor.

Sept. 30—Rev. C. E. Krehbiel, Field Secretary of General Conference, addressed the 6th annual meeting of the Mennonite Brotherhood, held in the Allentown, Pa., church.

Oct. 1—Dr. S. S. Haury of Upland, Calif., made an interesting address relative to pioneer work among the Cheyenne Indians, before the students of Bluffton College.

Oct. 1—The Christian Evangel, the organ of the Central Conference, changed editors. The new editor being Rev. W. B. Weaver. Rev. A. M. Esch, Miss Ramseyer and Rev. W. S. Shelly took charge of several departments.

Oct. 1—The Board of Directors of the Mennonite Sanitarium at Bloomington, Ill., bought a new home for their nurses. The purchase price was $11,000.00 The purchase of this building eliminated the necessity on the part of the nurses of walking back and forth such a great distance, made necessary by the location of the old home.

Oct. 1—A Junior C. E. Society was organized in the Wadsworth, O., Church.

Oct. 6-11—Germantown Church celebrated its 250th anniversary with appropriate exercises.

Oct. 7—Rev. Dr. E. S. Johnson, pastor of the Bally, Pa., Church, and professor in the Hartford Theological Seminary, Hartford, Conn., gave a very interesting and inspiring address to the young people of the West Swamp, Pa., Church.

Oct. 14—Bethel College celebrated the 30th anniversary of the laying of the cornerstone of its first building.

Oct. 26—The Carlock, Ill., Church observed denomination day. The pastor, Rev. W. S. Shelly, spoke on "Mennonite Contributions to the World's Progress". Attorney Roy Ramseyer of Bloomington, Ill., gave an address on "The Mennonite Church, Yesterday and Today" and at the evening service Rev. Shelly spoke on "A Challenge to the Mennonite Church".

Oct. 25—The Eastern District Conference begins a drive to be known as the Forward Movement Drive for raising $10,000.00.

Oct. 28—Rev. Andrew Bechtel severed his connection with the Pulaski, Iowa, Church to become pastor of the Summerfield, Ill., charge.

Nov. 4—Baptismal and communion services were held in the Mennonite Church, Escondido, Cal. Rev. M. M. Horsch of Upland, Cal., officiating.

Nov. 5-9—Rev. J. W. Kliewer, president of the Board of Foreign Missions, delivered a series of lectures on missionary subjects before the students of Witmarsum Theological Seminary.

Nov. 7—Rev. J. J. Balzer conducted a series of meetings among the Mennonites in Montana, but was compelled to return to his home in Mt. Lake, Minn., because of ill health.

Nov. 15—The officers and pastor of the First Church, Philadelphia, arranged a Fellowship Supper, the object being to give the members

who have united with the church in more recent times an opportunity to become better acquainted with the rest of the congregation.

Nov. 16—Rev. S. F. Sprunger, pastor of the Berne, Ind., Mennonite Church for many years and active in the work of the General Conference, passed to his reward. During his pastorate the Berne congregation increased to three times its original size. When he began it in 1872 the membership of the Sunday School numbered 100. When he retired as its superintendent in 1906 it numbered 802. For 30 years he edited the General Conference Sunday School Quarterlies and assisted in other editorial work. He also served for a time as a member of the Foreign Missionary Board. Funeral services were held Sunday afternoon, Nov. 21.

Nov. 22—The Board of Directors of Bethel College met in special session and selected Rev. Henry Riesen of Geary, Okla., as field secretary to succeed Bro. J. J. Siemens.

Nov. 25—Rev. N. C. Hirschy of Berea College, Ky., delivered the Vesper address in the Chapel Hall, Bluffton College. Dr. Hirschy was formerly president of Bluffton College. He is at present head of the Department of Botany in Berea College.

Nov. 27—Announcement of an annuity gift for endowing the Chair of Bible at Bluffton College was made by President Mosiman. The gift consists of a farm of 240 acres in Illinois valued at $60,000. The donor is a friend of the college and interested in the growth of the school.

Nov. 30—Rev. P. A. Penner and wife left Mountain Lake, Minn., their home town, via Chicago, on their return to the mission field. They sailed on the City of Benares. Their trip carried them through the Gibraltar and the Suez Canal to Bombay where they landed Dec. 31. A few days' trip by train brought them to their station at Champa.

Dec. 2—Rev. C. E. Krehbiel, field secretary of General Conference, was ordained to the full office of the ministry in the Bethel College Church.

Dec. 5—At a farewell service held for Rev. and Mrs. P. A. Penner, given in Halstead, Kan., four of the classes in the Sunday School presented Rev. Penner with an individual communion set for his church in India.

Dec. 11—Prof. Quiring gave a series of lectures at Donnellson, Iowa, during the week of Thanksgiving Day. Following this he gave a series of ten lectures in Mountain Lake, Minn.

Dec. 18—Grace Mennonite Church, Pandora, Ohio, gave a cantata, "The King Cometh". Another feature of this pragrom was the telling of "The Story of the Other Wise Man" by Henry Van Dyke, this accompanied with lantern slides.

Dec. 25—The West Zion Church of Moundridge, Kan., rendered a Christmas cantata, this being the fourth successive one in so many years. The chorus numbered between 50 and 60 voices under the direction of Mr. Nelson Krehbiel. The soloists were Miss Mariam Penner, Mr. Nelson Krehbiel, Prof. H. F. Jansen and Mr. Carl Krehbiel.

Dec. 28—Prof. J. E. Hartzler of Witmarsum Seminary began a series of lectures in Zion Church, Souderton, Pa. The lectures continued for a week.

1924

Jan. 1—The first number of the Christian Exponent made its appearance under the editorship of Vernon Smucker and a staff of assistants at Wooster, Ohio. This paper represents the more liberal element in the Old Mennonite Church.

Jan. 1—Three scholars in the Second Mennonite Sunday School, Philadelphia, have a remarkable record for regular attendance. Mrs. Emma Reis has not missed a session for twenty years, Howard Spoer follows closely with a record of nineteen years and Charles Krausz, the secretary of the school, had nine years to his credit.

Jan. 1—The Woman's Missionary Society of Reedley, Cal., Church reports contributions of more than $700 as well as the support of three orphan children in India. More than 500 lbs. of clothing was sent to Canada for the use of the newly arrived Mennonites from Russia.

Jan. 1—Bluffton College was represented by ten delegates at the Ninth Quadrennial Student Volunteer Convention at Indianapolis. The college delegates were: Dean Byers, Dr. Smith, Miss Elizabeth Boehr and Mrs. S. K. Mosiman of the faculty, and Leonard Garber, Elmer Yoder, Warren Rosenberger and Misses Mary Bonser, Eva Geiger and Esther Smucker of the student body.

Jan. 3—The pastor of the Normal, Illinois,

Church, Rev. Wm. H. Grubb, and Mrs. Grubb celebrated the 20th anniversary of their marriage. Members of the church, friends and a number of ministers were present.

Jan. 6—A small (Old) Mennonite congregation is established in Washington, D. C. Rev. A. O. Hiestand of Doylestown spent Sunday, Jan. 6th, with the brethren here and conducted communion service.

Jan. 7—Rev. S. M. Musselman represented the Board of Missions of the General Conference at the Foreign Missionary Conference held at Atlantic City, N. J.

Jan. 10—Plans announced for the establishment of an Old Folks' Home in connection with the Bethel Hospital at Newton, Kansas. A sum of money has already been raised. It is proposed to erect the first unit of the institution, the dimensions of which are to be 124x 38 feet. When finished this unit will accommodate 24 of the 70 inmates the entire plant will care for.

Jan. 15—More than a dozen Mennonites from the neighborhood of Newton, Kan., purchased land near Fort Pierce, Florida.

Jan. 20—The home of Rev. Franz Albrecht, elder of the Beatrice, Neb., congregation, was destroyed by fire. Rev. Albrecht and his family escaped with great difficulty from the flames.

Jan. 20—A Red Letter Day in the history of the Upland, Cal., Mennonite Sunday School. There was an attendance of 100 per cent. not counting numerous visitors.

Feb. 1—Rev. Freeman Swartz, pastor of the Schwenksville, Pa., church, has also assumed the pastorate of the East Swamp Church in connection with his regular work. East Swamp is near Quakertown, Pa.

Feb. 1—The Menno-Friendly, a relief organization in the First Mennonite Church, Philadelphia, has a membership of 200 and a fund of $10,228.11. During the year it has paid out $495 in sick benefits and $200 in death benefits.

Feb. 1—After an existence of seventy years the "Mennonitische Blätter", the organ of the Mennonites in Germany, had to suspend publication because of lack of funds, with the issue of December, 1923. However, numerous friends came to the relief of the publishers and the paper again appeared under the old editor, Rev. Henry van der Smissen, of Hamburg, on Feb. 1.

Feb. 5—Mr. Krakauer, reporting on his visit to the Mennonite colonies in Mexico, says in the Chihauhau Radio that the fields are beautiful. Not a weed is to be found in the fields. The people are using modern machinery and are strong for labor-saving devices. Mr. Krakauer is convinced that the Mennonites are a big asset to the state of Chihauhau.

Feb. 10—Bethel College Annual Bible Week began, to continue until Feb. 17. Rev. H. J. Krehbiel, pastor of the First Church, Reedley, Cal., was the principal speaker.

Feb. 14-19—Rev. P. R. Aeschliman conducted a series of meetings in the Salem Mennonite Church, Ruff, Wash.

Feb. 21—Rev. J. W. Kliewer of Newton, Kan., spent a week in the East, giving his illustrated lecture on the Holy Land.

Mar. 3—The Ministerial Conference of the Eastern District Conference was held in the Perkasie, Pa., Mennonite church.

Mar. 4—The committee appointed by the Colonization Board met with representatives of the Mexican government in Newton, Kansas, and received from them a proposition relative to bringing Mennonites from Russia and establishing them upon farms in the state of Chihuahua.

Mar. 11—An interesting service held in the Pandora, O., church, under the direction of the C. E. society, was a "Radio Service". The broadcasting stations were called and then letters were read from absent members in an adjoining room. The letters had been carefully prepared and a real message was contained in each.

Mar. 19—Rev. I. A. Sommer, for many years editor of the Christliche Bundesbote and sevcral years of The Mennonite and Kinderbote, died in Berne, Ind. He was born Jan. 17, 1851.

Mar. 20—Rev. P. A. Kliewer, one of the missionaries, was compelled to resign on account of poor health. He left the field for his new home in the state of Washington.

Mar. 20—The death of Prof. J. Horace Landis, for 20 years Superintendent of Public Instruction, Montgomery Co., Pa., and a member of the Eden Church, Schwenksville, is announced in The Mennonite.

Mar. 29—Nineteen former Bluffton College students met for a third annual banquet in

Bloomington, Ill. Inspiring addresses were made, including the one by President S. K. Mosiman who spoke on "Some Criticisms of Modern Education".

April 6—A festive day in the Second Church, Philadelphia. Following repairs made to the building, new carpet was placed in the building and the old chairs used for twenty-five years were replaced with beautiful new pews. The service partook of the nature of a re-dedication.

April 12—The students of Gretna Institute, Gretna, Manitoba, met in the parlor of the institution to celebrate the sixty-ninth birthday of their beloved principal, Rev. H. H. Ewert. Addresses were made and special music provided. Rev. Ewert has been the head of this institution for thirty-three years.

April 22—At a meeting of the Mission Board of the Central Conference of Mennonites held in Bloomington, Ill., it was decided to purchase the Twenty-sixth Street Mission Building from the Mennonite Board of Missions and Charities.

April 22-23—Missionary G. A. Linscheid visited the Meno, Okla., church and delivered a series of addresses on the Lord's Prayer.

April 26—Rev. and Mrs. Steiner, missionaries to India, arrived at New York on their way home to Pandora, Ohio. On the way they were the guests of the Ladies' Aid Society of the Second Church, Philadelphia.

May 1-3—The 126th session of the Eastern District Conference was held at Zionsville, Pa.

May 6-11—The Second Mennonite Church, Philadelphia, celebrated its 25th anniversary. Appropriate exercises were held each evening.

May 7—Rev. and Mrs. P. J. Boehr, returning missionaries, land at Vancouver. This is their first furlough. They make their headquarters at Bluffton, Ohio, with Mrs. Boehr's parents.

May 11—Grace Church, Pandora, Ohio, celebrated its twentieth anniversary. During the twenty years 535 persons have been members of the church. Of these seventy have been lost to the church by death, ninety-four have withdrawn by letter. During the twenty years the following have served as pastors: Rev. Albert Schorman, Rev. P. W. Penner, Rev. Otto Lichty, Rev. Albert Schumacher, Rev. J. F. Moyer, and the present pastor, Rev. J. M. Regier.

May 18-23—The graduating exercises for Witmarsum Seminary were held. Rev. Paul Whitmer, the Dean, preached the baccalaureate sermon on the evening of the 18th. The commencement address on May 23rd was given by Rev. H. W. Lohrenz, president of Tabor College, Hillsboro, Kansas.

May 22—The Mennonite Training School and Hospital at Bloomington, Ill., graduated fifteen nurses. Rev. W. B. Weaver, pastor of the North Danvers Mennonite Church, gave the address, speaking on the subject, "The Power of an Ideal".

May 25—Brother Charles Moyer, the oldest active worker in the First Mennonite Sunday School, Philadelphia, celebrated the fifty-second year of his connection with the school. During this period he was superintendent for more than twenty years.

May 28—President J. E. Hartzler of Witmarsum Theological Seminary, who this year attended Hartford Theological Seminary on a year's leave of absence, received the degree of Doctor of Philosophy from the latter institution. Manuscript of his book, "Education Among the Mennonites of America", was accepted by the faculty of the Hartford Seminary Foundation. After receiving his degree Prof. Hartzler returned to Bluffton to continue his connection with the seminary.

May 29—An event took place in the Bethel College Sunday School that is perhaps the first of its kind among Mennonites in that part of the country. A class in teacher training was graduated upon the completion of the three-year course prescribed by the American Sunday School Association.

May 29—Goshen College, Goshen, Indiana, through its president, S. C. Yoder, announced that it will open next September with a full four year college course, standard accredited normal work, and an academy department. Among the faculty announced are two who served on the former college faculty.

June 1—Ground broken for the erection of a dormitory to accommodate the students of the Academy and Bible School at Meno, Okla. The structure will have a dimension of 30x60 feet and will offer accommodations for about 35 students.

June 1—Rev. P. E. Regier of Wayland, Iowa, resigned his charge. He planned to engage in educational work in Minnesota.

June 1—Sunday was a great day in the Alexanderwohl Church, Goessel, Kan. It was now fifty years since the congregation came to America, so the members thought it fitting that they commemorate the event. Furthermore, this was the 81st birthday of Rev. H. Banman, now retired, so the congregation saw it fitting to celebrate the ewo events together.

June 1—Mrs. Mary Burkhart, who spent a number of years in missionary work in India, under the Old Mennonite Board, visited the First Church, Bluffton, Ohio. She is to return to India this fall to enter the work of the General Conference field. A group of churches in and around Goshen, Ind., will be responsible for her support.

June 3—No less than 48 persons from the First Mennonite Church of Reedley, Cal., registered at the County Christian Endeavor convention held in Fresno, May 16-18.

June 3—Miss Martha Burkhalter on her way home from India where she spent over 6 years in the Mennonite mission. She visited Palestine, Egypt and Switzerland on the way.

June 5—Commencement at Bethel College, Newton, Kansas. Degrees were conferred upon 18 candidates. Prof. G. A. Haury, oldest member of the faculty in point of service, presided over the exercises and conferred the degrees. Rev. Charles M. Sheldon, D. D., gave the address.

June 6—Commencement at Bluffton College. President Harvey Brumbaugh of Juniata College, Huntingdon, Pa., gave the address.

June 10—Rev. J. J. Balzer of Mountain Lake, Minn., suffered a painful injury in falling from a sixteen-foot ladder.

June 15-18—The Sunday School and Christian Endeavor Annual Report by C. F. Müller. Pacific District Conference, revealed the following statistics: Sunday Schools, 13; enrollment, 1,762; teachers, 37; teacher training, 84; catechism, 62; D. V. B. school, 124. The C. E. enrollment, 760; C. E. Comrades, 87; tithers, 56; experts, 23; life recruits, 6; study class, 2; contribute to missions, 11.

June 15—The Northern District Conference was held in the Bethesda church, Henderson, Neb.

June 16—The annual Daily Vacation Bible school of the Berne, Ind., Church opened to continue for six weeks.

June 23—A group of Pennsylvania Mennonite Sunday Schools secured Dean N. E. Byers of Bluffton College to give a series of lectures in their schools. The schedule of Dean Byers was as follows: Monday, Quakertown; Tuesday, Philadelphia; Wednesday, Bally; Thursday, Souderton; Saturday, Deep Run. This schedule was followed during a ten-week period.

June 22—The 100th anniversary of the Springfield, Pa., Mennonite Church was a notable event. Great crowds attended and speakers representing both branches of the Mennonite Church as well as others brought inspiring messages.

June 22—The Einsiedel Mennonite congregation of Hanston, Kan., dedicated their new church building.

June 29—The 1924 Pacific District Conference began its sessions in Aberdeen, Idaho, church on Sunday morning, June 29. It had 44 delegates present representing 16 congregations and 1,545 members. The election of officers resulted as follows: Rev. D. D. King, Lind, Wash., president; Dan. Krehbiel, Lind, Wash., secretary; S. R. Aeschliman, Almota, treasurer. On Monday evening Rev. H. J. Krehbiel gave his lecture on the cause of war and its prevention in the future, speaking to a packed house.

July 1—A splendid tribute to the professional ability of Bro. Maxwell Kratz, of the Second Church, Philadelphia, was paid by the Governor of Pennsylvania in appointing him a member of the State Examining Board. Bro. Kratz has long been recognized by his fellow members of the bar as an expert and his appointment as an examiner met with general favorable comment.

July 1—The Mennonite Hospital at American Falls, Idaho, was taken over by the government because the site was needed for irrigational purposes. The $15,000 paid for the property was, by vote of the subscribers, turned over to the mission board for hospital work in India and China.

July 1—Feeling the need of complete withdrawal from school activities for a considerable period, Dr. J. H. Langenwalter, president of Bethel College, asked and was granted a year's leave of absence. Dr. Langenwalter was in Bethel Hospital for a time after which he left

for Twin Falls, Idaho. At a meeting of Bethel College Board of Directors it was decided that a committee of the faculty should have the administrative work of the school in charge during the coming year.

July 4—The Moyer Family, a numerous clan well represented in the eastern churches, held a reunion on the old Moyer Homestead, near Plumsteadville, Pa.

July 6-9—The Conference of the Middle Canada District was held in Drake, Sask. Thirty ministers were in attendance, 9 new congregations, representing about 3,000 members, were admitted. The mission festival held in connection with the conference was attended by about 1,000 adults.

June 11—Dr. Harvey Bauman of the Allentown, Pa., hospital staff, was quietly married to Dr. Ella B. Garber of Versailles, Mo., in the West Swamp Mennonite church, near Quakertown, Pa. Dr. Bauman is a graduate of the Quakertown high school, Perkiomen Seminary, Bluffton College and Jefferson Medical College in 1923. Mrs. Bauman was a classmate of Dr. Bauman in Bluffton College and graduated form the Woman's Medical College in Philadelphia on June 4. In the fall of next year she and her husband expect to take up work in the Central Provinces of India under the Mennonites of the General Conference.

July 13—The worst storm in the history of the country north of Inman, Kansas, swept over the community. A number of Mennonites suffered severe property loss.

July 15—The Board of Education of the General Conference distributed a very attractive pamphlet under the title, "United Campaign for Christian Education". It contains numerous illustrations covering the field from the beginning of educational activities in the Conference to the present time.

July 15—Rev. S. T. Moyer reports that at last after many delays the land for the new station in the Phuljahr district, India, has been secured. They had thought several times that they had the question practically settled only to have their plans upset. It has been possible to buy a plot of land of 160 acres for a little more than $17 per acre. This land is primeval forest, but not heavily wooded, yet needing to be cleared. It is located five and one-half miles north of Basna, which will be their nearest postoffice when they get located.

July 24—Friends of Bethel College report that more than $40,000.00 has been raised toward the erection of Science Hall.

Aug. 9—A Conference of Pacifist Churches was held in the Church of the Brethren, North Charlotte St., Lancaster, Pa., on Saturday and Sunday, August 9 and 10 and brought much enlightenment concerning the movement for world peace. The committee that prepared the program was appointed at the Juniata Conference in 1923. Friends, Schwenkfelder, Brethren and Mennonites from the Old and General Conferences were represented on the committee.

August 23—The Sunday School Convention of the Eastern District Conference was held in Zion Church, Souderton, Pa. A good attendance and a lively interest marked the convention. Dean Byers gave the main address.

Aug. 24—The closing report of the Daily Vacation Bible School held in the First Church, Philadelphia, revealed the fact that the following nationalities were represented by the children attending: American, 66; German, 11; Italian, 4; Scotch, 1; Jewish, 1. There were 47 girls and 40 boys enrolled. 23 were under 7 years of age and 64 were over.

Aug. 24—A Sunday School Convention, supported by the local Mennonite Churches was held in the Smith's Corner, Pa., chapel.

Aug. 24—Dean Byers of Bluffton College completed a series of institute lectures held in several centers in the Eastern District Conference. These lectures had continued for ten weeks and were greatly appreciated by those who availed themselves of the opportunity of attending them.

JUNIOR CHRISTIAN ENDEAVOR PRAYER-MEETING TOPICS, 1925

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GENERAL THEME: Following Jesus.

JANUARY

4. Jesus, the Ideal Hero. Matt. 4:23, 24; Mark 11: 15, 16. (Consecration meeting.)
11. Radio Messages with God. Matt. 3:13-17. 1 Thess. 5:17.
18. An Airplane Visit to the Indians. Rom. 10:12-15.
25. What Juniors Can Do for Their Church. 1 Sam. 3:1-10, 19. (Beginning Christian Endeavor Week.)

FEBRUARY

1. Following Jesus in Bible-Study. Matt. 4:1-11. (Christian Endeavor Day. Consecration meeting.)
8. Big Little Things. John 6:1-13.
15. A Rainbow of God's Promises. Gen. 9:13-15; Matt. 7:7, 8.
22. A Flying Trip to Alaska. Acts 1:8; Matt. 28:19.

MARCH

1. Following Jesus on the Lord's Day. Luke 4:16: 13:10-17. (Consecration meeting.)
8. Being a Christian Every Day. Prov. 3:6.
15. Abraham, Who Chose Wisely, and Abrahams of Later Times. Gen. 12:1-4.
22. Why Boys and Girls Should be Christians. Eccl. 12:1; Matt. 22:37.
29. Gliding over Cherry-Blossom Land. Luke 9:1-6.

APRIL

5. Choosing to Follow Jesus. Josh. 24:15a; Mark 1: 14-18. (Consecration meeting.)
12. Easter Joys. Mark 16:1-15. (Easter meeting.)
19. Showing Our Colors. Matt. 10:32.
26. A Flight over Korea. Matt. 4:16.

MAY

3. Following Jesus in Service. Mark 10:44, 45; Luke 10:30-35. (Consecration meeting.)
10. Honoring Our Parents. Prov. 1:8; Eph. 6:1-3.
17. Joseph, the True-Hearted, and Josephs of Later Times. Gen. 41:1-8, 14-16, 25-40.
24. Jesus' Idea of Promotion. Matt. 20:20-28.
31. Visiting Chinese Boys and Girls. Mark 10:13, 14.

JUNE

7. Following Jesus in Our Play. Luke 5:27-29a; Rom. 15:1-3. (Consecration meeting.)
14. Being a Good Friend. 1 Sam. 18:1-3; 20:12-42.
21. Showing Kindness to Animals. Num. 22:21-34.
28. Sightseeing in India. John 10:15. 16.

JULY

5. Following Jesus in Loyalty to Our Country. Matt. 22:17-21. (Patriotic consecration meeting.)
12. An Enemy—the Cigarette. 1 Cor. 6:19, 20.
19. Daniel, the Temperate, and Daniels of Later Times. Dan. 1:8-21.
26. Glimpses of the Islands. Isa. 42:1-4.

AUGUST

2. Following Jesus Out-of-Doors. Matt. 13:1-23. (Out-of-door consecration meeting.)
9. Seeing God in Nature. Ps. 19:1-6.
16. Sunshine-Lives. John 15:11; 16:24; Gal. 5:22.
23. Diamonds in Our Yards. Heb. 13:5.
30. Exploring the Dark Continent. John 8:12; Matt. 5:14-16.

SEPTEMBER

6. Following Jesus at School. Luke 2:40. (Consecration meeting.)
13. The Do-It-Now Brigade. Matt. 25:1-10.
20. John, Who Loved Jesus, and Johns of Later Times. John 13:23; 1 John 4:19-21.
27. Flying over Bible Lands. Luke 4:16-20.

OCTOBER

4. Following Jesus in Our Homes. Luke 2:41-51. (Consecration meeting.)
11. As Juniors Think, They Act. Prov. 23:7a; Phil. 4:8.
18. Bible Marys, and Marys of Later Times. Luke 2: 16-19; 10:38-42; John 20:11-18.
25. Touring the New Europe. Matt. 9:37, 38.

NOVEMBER

1. Following Jesus in Doing Good Turns. Luke 18: 35-42. (Consecration meeting.)
8. Making Books Our Friends. 2 Tim. 2:15; Prov. 4:7.
15. Paul, Who Put Christ First, and Pauls of Later Times. Acts 21:8-15, 27-34.
22. Thanksgiving by Thanks-living. Luke 17:12-19. (Thanksgiving meeting.)
29. A Flight to South America. Mark 5:19.

DECEMBER

6. Following Jesus in Giving. Mark 10:42-45; Acts 2:45. (Consecration meeting.)
13. Bringing Christmas to Children in the Homeland. 1 John 4:11; Lev. 19:33, 34.
20. God's Christmas Gift to Us. Luke 2:1-19; John 3:16.
27. The Backward and the Upward Look. Phil. 3:13. (New-year's meeting.)

THE GENERAL CONFERENCE

Calendar of Officers and Boards

OFFICERS OF THE CONFERENCE

President, Rev. H. J. Krehbiel, Reedley, Calif.
Vice-President, Rev. P. P. Wedel, Moundridge, Kansas.
Secretary, Dr. J. R. Thierstein, Newton, Kansas.

EXECUTIVE COMMITTEE

Rev. H. J. Krehbiel, Reedley, Calif., Chairman.
Rev. P. P Wedel, Moundridge, Kans., Vice-Chairman.
Dr. J. R. Thierstein, Newton, Kans., Secretary.
Rev. J. W. Kliewer, Newton, Kans., Chairman Board of Foreign Missions.
Rev. W. S. Gottshall, Bluffton, Ohio, Chairman Board of Home Missions.
Rev. C. E. Krehbiel, Newton, Kans., Chairman Board of Publication.
Dr. S. K. Mosiman, Bluffton, Ohio, Chairman Board of Education.
Rev. John Lichti, Medford, Okla., Chairman Relief Commission.
Rev. G. N. Harms, Whitewater, Kans., Chairman Board of Trustees.
Bro. C. F. Claassen, Newton, Kans., Conference Treasurer.
Rev. C. E. Krehbiel, Newton, Kans., Field Secretary.

PROGRAM COMMITTEE

Chairman, Rev. J. J. Balzer, Mt. Lake, Minn.....1926
Secretary, Prof. E. J. Hirschler, Bluffton, Ohio.....1929
Rev. P. R. Aeschliman, Almota, Wash.....1932

STATISTICIAN

Rev. Franz Albrecht, Beatrice, Nebr.....1926

BOARD OF FOREIGN MISSIONS

Chairman, Rev. J. W. Kliewer, Newton, Kans.....1929
Secretary, Rev. P. H. Richert, Goessel, Kans.....1929
Treasurer, J. G. Regier, Newton, Kans.....1932
Rev. S. M. Musselman, Bluffton, Ohio.....1932
Rev. H. D. Penner, Beatrice, Nebr.....1926
Rev. M. M. Horsch, Upland, Cal.....1926
Asst. Treas. for Canada, Abr. F. Friesen, Altona, Man.

BOARD OF HOME MISSIONS

Chairman, Rev. W. S. Gottshall, Bluffton, Ohio....1929
Secretary, Rev. J. M. Regier, Pandora, Ohio.....1932
Treasurer, Rev. J. E. Amstutz, Trenton, Ohio.....1926
Rev. S. S. Baumgartner, Pratum, Ore.....1932
Rev. David Toews, Rosthern, Sask.....1929
Rev. Jacob Snyder, Roaring Spring, Pa.....1926
Corr. Sec., Rev. A. S. Shelly, 21 E. Herman St., Germantown, Pa.

BOARD OF PUBLICATION

Chairman, Rev. C. E. Krehbiel, Newton, Kans.....1926
Secretary, Rev. M. J. Galle, Aberdeen, Idaho.....1932
Treasurer, J. F. Lehman, Berne, Ind.....1929
Rev. J. M. Suderman, Newton, Kans.....1932
Rev. E. J. Neuenschwander, Bluffton, Ohio....1929
Rev. G. N. Harms, Whitewater, Kans.....1926

BOARD OF EDUCATION

Chairman, Dr. S. K. Mosiman, Bluffton, Ohio.....1926
Secretary, Dr. J. H. Langenwalter, Newton, Kans...1932
Treasurer, Prof. D. H. Richert, Newton, Kans.....1932
Prof. S. M. Rosenberger, Philadelphia, Pa.....1929
Rev. P. R. Schroeder, Berne, Ind.....1929
Rev. H. D. Epp, Henderson, Nebr.....1926

EMERGENCY RELIEF COMMISSION

Chairman, Rev. John Lichti, Medford, Okla.....1932
Secretary, Bro. John C. Mueller, Marion, S. D.....1926
Treasurer, Bro. C. F. Claassen, Newton, Kans.....1929
Rev. C. C. Wedel, Canton, Kans.....1932
Bro. Maxwell H. Kratz, 137 Commercial Trust, Philadelphia, Pa.....1929
Rev. P. P. Hilty, Fortuna, Mo.....1926

BOARD OF TRUSTEES

Chairman, Rev. G. N. Harms, Whitewater, Kan.....1932
Secretary, Bro. J. W. Krehbiel, Moundridge, Kans...1932
Treasurer, Bro. C. F. Claassen, Newton, Kans.....1929
Rev. A. P. Waltner, Marion, S. D.....1932
Rev. D. D. King, Lind, Wash.....1929
Bro. J. D. Moyer, Souderton, Pa.....1929
Rev. Abraham Ratzlaff, Buhler, Kans.....1926
Bro. D. C. Krehbiel, Reedley, Calif.....1926
Bro. H. P. Goertz, Glendale, Calif.....1926

SANATORIUM COMMISSION

Chairman, Rev. D. B. Hess, Alta Loma, Calif.*....
Secretary, Bro. D. J. Dahlem, Alta Loma, Calif.....1926
Treasurer, Bro. E. H. Haury, Upland, Calif.....1929
Rev. P. R. Aeschliman, Almota, Wash.....1929
Bro. J. J. Eyman, Reedley, Cal.....1926
Bro. D. C. Krehbiel, Reedley, Calif.....**1923
Rev. Henry Riesen, Geary, Okla.....**1923
*Proxy for Henry Riesen
**Asked to continue in service until property is sold

COMMITTEE ON SECRET ORGANIZATIONS

Chairman, Rev. P. P. Wedel, Moundridge, Kans.
Secretary-Treasurer, Rev. P. R. Schroeder, Berne, Ind.
Rev. P. R. Aeschliman, Almota, Wash.
Rev. A. M. Fretz, Perkasie, Pa.
Rev. E. J. Neuenschwander, Bluffton, Ohio.

COMMITTEE ON CONFESSION OF FAITH.

Chairman, Dr. J. H. Langenwalter, Newton, Kans.
Secretary-Treasurer, Rev. P. H. Richert, Goessel, Kans.
Rev. Rudolphe Petter, Lame Deer, Mont.
Rev. W. S. Gottshall, Marion, S. D.
Rev. P. R. Aeschliman, Almota, Wash.

GENERAL CONFERENCE FOREIGN MISSIONS AND MISSION WORKERS

OKLAHOMA:
Cantonment and Fonda—Mr. and Mrs. G. A. Linscheid.
Hammon—Mr. and Mrs. H. J. Kliewer.
Clinton—Mr. and Mrs. J. B. Ediger.
Canton—Mr. and Mrs. H. T. Neufeld.

ARIZONA:
Oraibi—Mr. and Mrs. Karl Friesen, Otto Lomavitu.
Hotevilla—Mr. and Mrs. J. H. Duerksen.
Tuba (Moen Copi)—Mr. and Mrs. J. B. Frey

MONTANA:
Busby—
Upper Rose-bud is an Outstation for Busby.
Lame Deer—Mr. and Mrs. R. Petter.
Ashland—Mr. and Mrs. A. Habegger.
Birney—Mr. and Mrs. Otto Pankratz.

INDIA:
Champa—Mr. and Mrs P. A. Penner, Miss Loretta Lehman, Mr. and Mrs. Ferdinand Isaac.
Janjgir—Mr. and Mrs. P. W. Penner, *Miss Martha Burkhalter, *Mrs. Adah Burkhalter, Miss Clara Kuehny, Paul Wenger.
Mauhadei—Mr. and Mrs. P. J. Wiens, P. O. Birra, via Janjgir; Mr. and Mrs. John Thiessen.
Korba—Mr. and Mrs. C. H. Suckau, P. O. Korba, via Champa.
Basna—Mr. and Mrs. S. T. Moyer.

CHINA:
Kai Chow—Mr. and Mrs. H. J. Brown, Mr. and Mrs. E. G. Kaufman, Mr. and Mrs. S. J. Goering, *Miss Aganetha Fast, Miss Talitha Neufeld, Dr. and Mrs. A. M. Lohrenz, Miss Elizabeth Goerz.
Tamingfu—*Mr. and Mrs. P. J. Boehr, Mr. and Mrs. W. C. Voth, Miss Frieda Sprunger, Mr. and Mrs. S. F. Pannabecker.

* On furlough 1924-1925.

UNDER THE GENERAL CONFERENCE HOME MISSION BOARD CITY MISSIONS

LOS ANGELES, CAL.—Whosoever Will Mission, 652 E. 79th St., Los Angeles, Cal.
Mission Workers—Rev. and Mrs. Albert Claassen, 654 E. 79th St., Los Angeles; Miss Lavina Burkhalter, 654 E. 79th St., Los Angeles; Rev. H. B. Dirks, 654 E. 79th St., Los Angeles.

CHICAGO, ILL.—Mennonite Mission, Corner 73rd and Laflin Streets.
Superintendent—Rev. M. M. Lehman, 1500 W. 72nd Place.
Mission Worker—Miss Cassie Niswander, 1500 W. 72nd Place.

ALTOONA, PA.—Mennonite Memorial Mission, 2206 Eleventh Avenue.
Superintendent—2204 Eleventh Avenue.
Coupon, Pa.—Miss Elizabeth Braun.

HUTCHINSON, KAN.—Rev. J. J. Plenert, Supt., 723 E. Seventh Street.

CANADIAN FIELD

Rev. David Toews, Supt., Rosthern, Sask.

Workers—Rev. C. F. Sawatzky, Laird, Sask.; Rev. Gerhard Buhler, Waldheim, Sask.; Rev. J. J. Klaassen, Rosthern, Sask.; Rev. J. P. Klaassen, ———, Man.; Rev. Isaac Epp, Didsbury, Alberta; Rev. G. A. Peters, Herbert, Sask., and others.

OTHER FIELDS

MOUNTAIN MISSION—Upper Poplar Run and Smith's Corner, Pa.
Rev. and Mrs. Daniel Gerig, Claysburg, Pa., R.F.D.

MECHANIC GROVE MISSION, PA.—
Rev. and Mrs. D. J. Unruh, Quarryville, Pa., R.F.D.

The Eastern District Conference and Auxiliary Organizations.

OFFICERS AND COMMITTEES, 1924-1925

President, A. S. Shelly, 21 Herman St., Germantown, Pa.
Secretary, A. M. Fretz, Perkasie, Pa.
Treasurer, I. K Freed, Souderton, Pa.

PROGRAM COMMITTEE

F. H. Swartz V. B. Boyer Joseph B. Bechtel

HOME MISSION AND CHURCH EXTENSION

Herbert Stauffer V. B. Boyer A. S. Shelly
S. M. Rosenberger E. Y. Fretz
P. E. Frantz

PUBLICATION COMMITTEE

S. M. Grubb S. M. Rosenberger U. S. Stauffer

BUILDING FUND COMMITTEE

William Deusch I. K. Freed Harvey H. Baum

EDUCATIONAL COMMITTEE

V. B. Boyer P. E. Frantz S. M. Rosenberger
A. S. Shelly A. J. Neuenschwander
Jacob R. Fretz

BOARD OF HOME MANAGERS

James H. Shelly Aaron L. Bauer Allen E. Bleam
N. B. Grubb Ely R. Fretz I. W. Gross H. B. Kratz
J. B. Clemens Wilmer G. Nyce
Hon. member, Jos. B. Bechtel

TREASURER OF HOME FUND

John D. Moyer

TRUST FUND AND FINANCIAL BOARD

I. K. Freed J. D. Moyer A. S. Shelly
Aaron L. Bauer

ORPHAN CAUSE COMMITTEE

D. W. Landis G. T. Soldner F. H. Swartz

SUNDAY SCHOOL COMMITTEE

S. M. Grubb Jacob R. Fretz Norman Berkey

COMMITTEE ON REVISION

P. E. Frantz H. M. Detweiler Herbert S. Stauffer

AUDITORS

H. M. Detweiler Erwin Weiss

CONFERENCE HISTORIAN

N. B. Grubb

OFFICERS OF THE BROTHERHOOD

Seward M. Rosenberger, President
Maxwell H. Kratz, Esq., Vice-President
Erwin S. Weiss, Secretary, Box 74A., Willow Grove
Harry Detwiler, Asst. Secretary, Souderton, Pa.
John D. Moyer, Treasurer

ORGANIZATION OF THE YOUNG PEOPLE'S UNION

President	Ralph Berky, Bally, Pa.
Vice-President	Allen R. Fretz, Lansdale, Pa.
Recording Sec.	Mrs. Eli Fretz, Pleasant Valley, Pa.
Corresponding Sec.	Anna Geisinger, Zionsville, Pa.
Treasurer	Harold Rosenberger, Milford Square, Pa.
Junior Secretary	Anna Weiss, R. 2, Quakertown, Pa.
Mission Secretary	Norman Berky, Allentown, Pa. 1331 Linden St.
Tithing Sec.,	Florence Rothe, R. 3, Quakertown, Pa.
Chorister	John Latshaw, Congo, Pa.
Pianist	Ella Clemmer, Bally, Pa.

ORGANIZATION OF SUNDAY SCHOOL CONVENTION

President	Walter Temple, Germantown Philadelphia, Pa.
Vice-President	Alvin Shelly, West Swamp
Secretary	Lena Leber, Souderton, Pa.
Asst. Secretary	Anna Moore, Souderton, Pa.
Treasurer	Jacob Fretz, Deep Run, Lansdale, Pa.
Field Sec.	Wm. Geisinger, Richlandtown, Pa.

SOCIETY FOR THE CARE OF ORPHANS

President	Mrs. S. W. Gross, Plumsteadville, Pa.
Vice-President	Mrs. Jos. B. Bechtel, Philadelphia, Pa. 4912 Knox St.
Secretary	Miss Ada M. Landis, Perkasie, Pa. 407 Race St.
Treasurer	Mrs. Chas. Moyer, Philadelphia, Pa. 2017 Medary Ave.

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE FOR THE SESSION OF 1924

Church	Elders	Total Membership	Blessing of Infants	S. S. Teachers	S. S. Scholars	Contributions: Congregational Purposes	Foreign Missions	Home Missions	Sunday School	Mission Society	Y. P. Society	Education	Other Charity
Apostolic, Trenton, O.	J. E. Amstutz	244		10	125	$2,384.92	$ 155.00	$ 87.00	$ 257.57			$ 750.00	$ 121.51
Bethel, Fortuna, Mo.	P. P. Hilty	160		17	185	1,622.88	324.46	42.50	120.99		$ 25.00		
Ebenezer, Bluffton, O.†	W. S. Gottshall	437		27	485	2,707.14	1,101.80	870.00	724.75				
Emanuel, Noble, Iowa													
First Mennonite Berne, Ind.	P. R. Schroeder C. H. A. v. d. Smissen, Joel Lehman (not active)	979	47	49	1054	5,565.62	9,826.11	1,460.78	1,195.69				1,859.19
First Mennonite Bluffton, Ohio	S. M. Musselman S. K. Mosiman and Jacob Quiring (not active)	330	3	26	401	3,697.40	1,423.94	500.00	622.28				104.58
1st Mennonite Chicago, Ill.	M. M. Lehman	42		18			65.35	500.35	1,320.64	$ 94.14	123.00		
Grace, Pandora, O.	J. M. Regier	327		30	392	3,279.10	2,080.74	572.36	439.48			854.75	970.33
Pulaski, Iowa	W. W. Miller	218		15		1,660.00							
Salem, Dalton, O.	A. R. Keiser	175	6	13	184	1,124.74	634.25	226.33	211.12			83.37	129.76
St. John, Pandora, O.†	A. S. Rosenberger Jacob Haas (not active)	295		18	282	1,473.55	425.00	200.00	708.23	100.00		100.00	75.00
Summerfield, Illinois	A. S. Bechtel	147		10	118	1,449.00	313.44	60.00	210.00			50.00	
Swiss* Bluffton and Pandora, O.						1,779.30							
Wadsworth, Ohio	L. L. Miller	202	7	9	170	1,789.95	178.50	110.63	305.60			139.00	33.00
Wayland, Iowa		282		16	250	1,531.76	538.18	50.00				150.00	217.46
Zion, Donnellson, Ia.	John E. Kaufman	210	3	14	186	2,445.82	897.47	321.38	242.98				253.65

†Cong. Report for 9 mo.(April- Dec., 1923).

Statistical Report of the Pacific District Conference for 1923

STATISTICAL REPORT OF THE PACIFIC DISTRICT CONFERENCE FOR 1923

Name of Congregations	Total Membership	S. S. Teachers	S. S. Scholars	FINANCIAL REPORT							
				Congregational Purposes	Foreign Missions	Home Missions	Education	S. School	Miscellaneous	Relief	Totals
1. Mennonite Church, Monroe	72	9	85	$ 1,707.40	$ 233.55	$ 34.00	$	$ 46.95	$ 147.00	$	$ 2,168.90
2. Colfax Menn. Church	70	8	100	250.00	505.00	50.00	600.00	150.00	60.00		1,615.00
3. First Menn. Church, Aberdeen	132	17	194	1,729.04	339.01	142.52	5.45	272.88	260.57		2,749.47
4. Salem Menn. Church, Ruff	55	6	61	854.30	62.94	59.97		27.48	61.03		1,065.72
5. Mennonite Church, Schrag	90	10	135	1,026.11	347.35	128.59	285.00	70.65	200.72		2,058.42
6. Escondido Menn. Church	11	3	22	12.00	51.41	24.74	2.38	10.00	60 00		160.53
7. Emanuels Church, Pratum	152	11	152	837.00	252.68	113.75		151.86	191.76		1,647.05
8. Zion Menn. Church, Dallas	55	9	97	481.50	107.40	16.80		76.74	167.60		850.04
9. San Marcos Menn. Ch., Paso Robles	66	7	100	330.50	192.52	113.68		31.28	259.64		927.62
10. Mission Church, Los Angeles	62	11	102	669.62	538.03	1,174.26		300.89	260.25	374.80	3,317.85
11. First Menn. Ch., Paso Robles	46	6	70	729.85	144.35	65.66		25.00	91.00		1,055.86
12. First Menn. Ch., Upland	259	30	228	2,468.12	1,496.79	1,072.29	179.07	179.45	2,729.87	876.02	9,001.55
13. First Menn. Ch., Reedley	317	24	319	3,500.00	1,216.94	334.52	425.00	870.00		1,020.16	7,366.62
14. Emanuel Church, Aberdeen	88		90	239.00	179.24	58.00		59.54	238.86		774.64
15. Woodlake Mennonite Church	35										
16. Mennonite Church, Shafter	35										
	1545	151	1755	$14,834.44	$5,667.21	$3,388.78	$1,496.90	$2,272.72	$4,728.30	$2,270.98	$34,759.27

Ministers of General Conference

Arranged According to their District Conference Affiliation

EASTERN CONFERENCE

Amstutz, S. S. ..... Mechanics Grove, Pa.
Baergen, G. M. ..... Altoona, Pa.
Boyer, Victor B., ... 242 N. 11th St., Allentown, Pa.
Foulke, Linford ..... Quakertown, Pa.
Frantz, P. E. ..... Quakertown, Pa.
Fretz, A. M. ..... Perkasie, Pa.
Gerig, Daniel ..... Smith's Corner, Pa.
Grubb, N. B. ..... 1703 N. 20th St., Phila., Pa.
Grubb, S. M. ..... 2956 N. 12th St., Philadelphia, Pa.
Hareline, Samuel ..... Man's Choice, Pa.
Johnson, E. E. S. ..... Pennsburg, Pa.
Martin, A. F. ..... R. F. D., Lancaster, Pa.
Neuenschwander, A. J., 2416 N. 6th St., Philadelphia, Pa.
Rosenberger, S. M., 4915 Knox St., Germantown, Pa.
Shelly, A. S. ..... 21 Herman St., Germantown, Pa.
Shelly, Elwood ..... Pennsburg, Pa.
Shelly, Harvey W. ..... Philadelphia, Pa.
Snyder, Jacob ..... Roaring Springs, Pa.
Soldner, Grover ..... Souderton, Pa.
Swarr, J. W. ..... Quarryville, Pa.
Swartz, Freeman ..... Schwenksville, Pa.
Unruh, D. J. ..... Quarryville, Pa.
Yoder, S. D. ..... Roaring Springs, Pa.

Licentiates:

Bauman, Harvey ..... R. F. D., Quakertown, Pa.
Fretz, Jacob R. ..... Lansdale, Pa.
Gehman, Rudy ..... Bowmansville, Pa.
Miller, S. P. ..... Duncansville, Pa.
Shaw, L. L. ..... Altoona, Pa.
Shelly, Wilmer ..... Bluffton, O.
Snyder, S. P. ..... Roaring Springs, Pa.

MIDDLE DISTRICT CONFERENCE

Amstutz, John E. ..... Trenton, Ohio
Bechtel, Andrew S. ..... Summerfield, Ill.
Hilty, P. P. ..... Fortuna, Mo.
Kaufman, John ..... Donnellson, Iowa
Keiser, Austin R. ..... Dalton, Ohio
Lehman, Joel ..... Berne, Ind.
Lehman, M. M. ..... 1500 W. 72nd Place, Chicago, Ill.
Miller, L. L ..... Wadsworth, Ohio
Miller, W. W. ..... Pulaski, Iowa
Mosiman, S. K. ..... Bluffton, Ohio
Musselman, S. M. ..... Bluffton, Ohio
Neuenschwander, E. J. ..... Bluffton, Ohio
Niswander, M. A. ..... Orrville, Ohio
Regier, J. M. ..... Pandora, Ohio
Rosenberger, Arthur S. ..... Pandora, Ohio
Schroeder, P. R. ..... Berne, Ind.
Sommer, Adam ..... Dalton, Ohio
Van der Smissen, C. H. A. ..... Berne, Ind.
Quiring, Prof. Jacob ..... Bluffton, Ohio
Fast, Prof. Henry A. ..... Bluffton, Ohio

NORTHERN CONFERENCE

Balzer, J. J. ..... Mountain Lake, Minn.
Basinger, Elmer ..... Freeman, S. D.
Dick, Isaac J. ..... Mountatin Lake, Minn.
Eitzen, David ..... Mountain Lake, Minn.
Epp, H. D. ..... Henderson, Neb.
Epp, H. H. ..... Henderson, Neb.
Epp, Jno. F. ..... Henderson, Neb.
Fast, Martin ..... Ojibwa, Wis.
Friesen, Peter J. ..... Butterfield, Minn.
Friesen, Abr. W. ..... Henderson, Neb.
Gottshall, W. S. ..... R. 2, Marion, S. D.
Harder, David ..... Butterfield, Minn.
Hubin, Daniel ..... Butterfield, Minn.
Kauffman, Joseph ..... Freeman, S. D.
Niesen, John ..... Mountain Lake, Minn.
Pankratz, P. H. ..... Henderson, Neb.
Peters, John C. ..... Mountain Lake, Minn.
Preheim, S. P. ..... Freeman, S. D.
Quiring, H. H. ..... Mountain Lake, Minn.
Schrag, John ..... Marion, S. D.
Schultz, David ..... Avon, S. D.
Stoesz, Jacob ..... Mountain Lake, Minn.
Tschetter, P. P. ..... Bridgewater, S. D.
Thiesen, Derk T. ..... Marion, S. D.
Thiesen, J. A. ..... Dolton, S. D.
Toews, N. F. ..... Alsen, N. D.
Unruh, H. P. ..... Avon, S. D.
Waltner, Alfred ..... Marion, S. D.
Wiebe, A. A. ..... Delft, Minn.
Baergen, John ..... Bloomfield, Mont.
Warkentin, Jno. ..... Lostwood, N. D.

WESTERN CONFERENCE

Albrecht, Abraham ..... Hesston, Kan.
Albrecht, Franz ..... Beatrice, Neb.
Andres, John P. ..... Elbing, Kan.
Bahnman, N. W. ..... Pretty Prairie, Kan.
Balzer, Abraham ..... Hillsboro, Kan.
Balzer, Isaac ..... Buhler, Kan.
Banman, Heinrich ..... Canton, Kan.
Banman, J. J. ..... Canton, Kan.
Bartel, H. H. ..... Hillsboro, Kan.
Boehr, J. P. ..... Newton, Kan.
Boese, John ..... Halstead, Kan.
Buller, P. P. ..... Goessel, Kan.
Buller, P. ..... Goessel, Kan.
Brand, D. J. ..... Moundridge, Kan.
Dick, Abraham ..... Inman, Kan.
Dirks, Jacob ..... Buhler, Kan.
Dyck, H. J. ..... Elbing, Kan.
Ediger, J. B. ..... Clinton, Okla.
Entz, Gustav ..... Hesston, Kan.
Entz, J. E. ..... Newton, Kan.
Epp, J. B. ..... Meno, Okla.
Epp, J. D. ..... Inman, Kan.
Epp, J. H. ..... Hillsboro, Kan.
Ewert, W. J. ..... Hillsboro, Kan.
Ewert, J. A. ..... Hillsboro, Kan.
Ewert, D. C. ..... Peabody, Kan.
Ewert, A. A. ..... Tampa, Kan.
Flaming, John ..... Korn, Okla.
Flaming, Peter ..... Buhler, Kan.
Flickinger, J. J. ..... Pretty Prairie, Kan.
Frey, Corn. ..... Newton, Kan.
Froese, Abraham ..... Ft. Cobb, Okla.
Friesen, Gerhard ..... Deer Creek, Okla.
Gaede, H. J. ..... Medford, Okla.
Goering, Christian J. ..... Moundridge, Kan.
Goering, John C. ..... Moundridge, Kan.
Harder, Bernhard W. ..... Whitewater, Kan.
Harms, G. N. ..... Whitewater, Kan.
Hirschler, Christ. E. ..... Hanston, Kan.
Janzen, Jacob ..... Bessie, Okla.
Jantzen, Herman ..... Newton, Kan.
Jantzen, H. L. ..... Weatherford, Okla.
Kauffman, N. R. ..... Moundridge, Kan.
Kauffman, J. J. ..... Eakley, Okla.
Kliewer, J. W. ..... Newton, Kan.
Kliewer, J. J. ..... Basil, Kan.
Koehn, F. D. ..... Perryton, Tex.
Krehbiel, C. E. ..... Newton, Kan.
Krehbiel, Peter M. ..... Moundridge, Kan.
Krehbiel, H. P. ..... Newton, Kan.
Langenwalter, J. H. ..... Medford, Okla.
Lichti, John ..... Canton, Okla.
Linscheid, G. A. ..... Arlington, Kan.
Linscheid, John P. ..... Orienta, Okla.
Lohrenz, D. D. ..... Buhler, Kan.
Martens, Abraham M. ..... Inola, Okla.
Moutett, Sol. ..... Hillsboro, Kan.
Moutett, P. ..... Newton, Kan.
Moyer, J. F. ..... Lehigh, Kan.
Pankratz, Franz ..... Lehigh, Kan.

Penner, Jacob W. ..... Hillsboro, Kan.
Penner, H. D. ..... Beatrice, Neb.
Penner, Cornelius ..... Beatrice, Neb.
Penner, John K. ..... Beatrice, Neb.
Peters, H. P. ..... Hillsboro, Kan.
Plenert, John ..... Hillsboro, Kan.
Plenert, J. J. ..... Hutchinson, Kan.
Ratzlaff, Abraham ..... Buhler, Kan.
Ratzlaff, J. J. ..... Goltry, Okla.
Regier, Bernhard ..... Newton, Kan.
Regier, C. H. ..... Elbing, Kan.
Regier, G. B. ..... Inola, Okla.
Regier, J. W. ..... Elbing, Kan.
Reimer, P. ..... Beatrice, Neb.
Reimer, H. ..... Holmsville, Neb.
Roth, John ..... Whitewater, Kan.
Richert, P. H. ..... Goessel, Kan.
Riesen, H. ..... Newton, Kan.
Schmidt, Abe ..... Montezuma, Kan.
Schmidt, D. ..... Tampa, Kan.
Schmidt, H. D. ..... Cordell, Okla.
Schmidt, H. H. ..... Tampa, Kan.
Schmidt, H. U. ..... Meno, Okla.
Smith, J. B. ..... Pawnee Rock, Kan.
Stuckey, Peter ..... Moundridge, Kan.
Stucky, John J. ..... Moundridge, Kan.
Stucky, Fritz ..... Mt. View, Okla.
Suderman, J. M. ..... Newton, Kan.
Unruh, P. H. ..... Goessel, Kan.
Unruh, David D. ..... Inman, Kan.
Unruh, H. T. ..... Halstead, Kan.
Voran, Christ. J. ..... Kingman, Kan.
Voth, P. R. ..... Buhler, Kan.
Voth, H. R. ..... Gotebo, Okla.
Warkentin, A. ..... Newton, Kan.
Wedel, C. C. ..... Canton, Kan.
Wedel, Peter P. ..... Moundridge, Kan.
Wedel, T. P. ..... Ringwood, Okla.

PACIFIC CONFERENCE

Adrain, H. H. ..... Escondido, Cal.
Aeschliman, P. R. ..... Almota, Wash.
Baer, J. B. ..... Los Angeles, Cal.
Baumgartner, S. S. ..... Pratum, Ore.
Claassen, A. ..... 654 E. 79th St., Los Angeles, Cal.
Dirks, H. B. ..... 654 E. 79th St., Los Angeles, Cal.
Frantz, John M. ..... Dallas, Ore.
Galle, M. J. ..... Aberdeen, Ida.
Grubb, E. F. ..... 4900 Aldama St., Los Angeles, Cal.
Hege, Jacob ..... Paso Robles, Cal.
Hege, C. ..... Paso Robles, Cal.
Hess, D. B. ..... Alta Loma, Cal.
Horsch, M. M. ..... Upland, Cal.
Jantzen, F. F. ..... Paso Robles, Cal.
King, D. D. ..... Lind, Wash.
Krehbiel, H. J. ..... Reedley, Cal.
Lichti, John ..... Upland, Cal.
Mehl, J. C. ..... Upland, Cal.
Neufeld, J. ..... Dallas, Ore.
Oesch, Andrew ..... Upland, Cal.
Ratzlaff, D. F. ..... Reedley, Cal.
Sommer, A. A. ..... Glendale, Cal.
Toews, H. ..... Aberdeen, Ida.
Toews, John ..... Aberdeen, Ida.
Voth, H. D. ..... Escondido, Cal.
Voth, J. J. ..... Upland, Cal.
Wedel, F. F. ..... Los Angeles, Cal.
Wiebe, Alfred ..... Upland, Cal.

CANADA CONFERENCE

SASKATCHEWAN

Balzer, Heinrich ..... Langham
Bartel, Edwin S. ..... Drake
Bartel, H. H. ..... Osler
Boldt, Jacob J. ..... Waldheim
Buhler, Gerhard ..... Rosthern
Dueck, Johann ..... Lorenzo
Ens, C. K. ..... Laird
Epp, David ..... Rosthern
Epp, Gerh. G. ..... Rosthern
Friesen, Is. I. ..... Rosthern
Friesen, Is. P. ..... Drake
Gerbrandt, Jacob ..... Drake
Gerbrandt, John ..... Laird
Janzen, Jacob ..... Rosthern
Klaassen, Jacob ..... Rosthern
Klaassen, H. T. ..... Laird
Klaassen, H. J. ..... Langham
Peters, John B. ..... Guernsey
Quiring, Jacob ..... Laird
Regier, John ..... Laird
Regier, Peter ..... Herbert
Sawatzki, Franz ..... Herbert
Sawatzki, Jacob F. ..... Laird
Sawatzki, C. F. ..... Rosthern
Toews, David ..... Rosthern
Voth, John J. ..... Laird
Warkentin, Henry ..... Herbert
Wiens, Jacob M. ..... Herbert

MANITOBA

Born, Heinrich ..... Bergthal
Epp, Peter P. ..... Altona
Ewert, H. H ..... Gretna
Ewert, Benjamin ..... 665 Sherbrook St., Winnipeg
Friesen, P. B. ..... Altona
Hoeppner, Jacob ..... Winkler
Hildebrand, Henry ..... Plum Coulee
Hooge, John J. ..... Morden
Klassen, Michael ..... Emerson
Loeppky, Dietrich ..... Rosenfeld
Loeppky, John D. ..... Altona
Schultz, David ..... Altona